





shelved in the booke  
by/and hold hit shal  
that longith ther to.

Cap.

Hold the forseide disciple shall in all thyng  
gys loue pryncse and worship god euerlastyn  
ge wyssdom/ & hold he shall wedde hym to hym  
and become his disciple/

Capitulum.

Bij.

**M**ost worshipfull lady after your  
hygh worthynesse & dearest loued goos  
tly conzort after your vertuous metes  
nes/ I your simple trewe hapekyne In wor  
thy to haue name of fader/ considering your  
excellent wyssdom bothe to god & to the worlde  
& helpe in experience by the sparkes of goos  
tly communicacyon the herte of the fyre of lo  
ue to oure lord. Ihu/ that he of his grace hath  
set in to your herte/ for to noryssh the sumwhat  
and fede that gracynous fyre of loue/ and to  
comfort your goostly wyssdom namely in  
thys wickyd worlde that is full of deceptuable  
wyssdom and faste feyned loue/ I am styred to  
write after my simple cunnynge to you/  
As ye deuoutly desyre a litle short treatyse

of euerlastyng e wysdom and the trewe loue  
of Ihesu/ ¶ drawen out in englysshe of that  
deuoute contemplatyf booke written clerke alpe  
in latyn the whiche is clepid the/ Orolloge/  
of wysdom and that name was gyuen ther/  
to as hit is seyd in the proleme of the selfe  
booke by cause that the mater therof was she  
wysd to hym y wrote hit as in a visioun vnder  
the figure and lyknes of a wonder fayre  
Orolloge/ setet & arayed wyth passyng fayre  
Roses and wyth symbales swete solowynge  
that geuen wonder lykynge and heuenly solow  
ne styrynge and excytyng eplwarde to heuen  
ne the hertis of all that heyn hit/ ¶ Of the  
whiche booke the processe stant for the moost  
partie in goostly reuelacyons and deuoute  
ymagynacyons in manere of spekynge by  
whiche the mayster euerlastyng wysdom and  
the deuoute disciple that wrote the booke whos  
name is not vnknowen to vs but as we  
molde sothely beleue it is written in y booke of  
lyfe ¶ Neuertheles as hit shewyth he  
was a freer prechoure/

But in as moche as in y<sup>r</sup> forseide booke there  
ben many maters & longe processe touchyng  
h<sup>y</sup>m y<sup>r</sup> wrote hit & othere relygyous persones  
of his degre the whiche as hit semyth to me  
were by lpyl edificacio n to write to pollo my  
dere lady and to othere deuoute persones that  
despyen thys draubynge oute in englysshe

Therefore I leue such matere and take oonly  
y<sup>r</sup> that me thynkith is most edifyenge to pollo  
& also I folowe not y<sup>r</sup> processe of y<sup>r</sup> booke in or-  
dre but I take y<sup>r</sup> maters in sondre places as  
they acorden to my porpose Ne I translate not  
y<sup>r</sup> wordes as they ben wryten one for another  
that is to seye the englysshe wordis for the la-  
tyn wordes By cause y<sup>r</sup> there ben many wo-  
dis in chargeable termes y<sup>r</sup> wyche wolde se-  
me vnsauery so to speke in englysshe.

**A**nd therefore I take the sentence as me  
thynkith moost open to the comyn vnderstan-  
dyng all the processe of y<sup>r</sup> forseide booke that  
is to stire deuoute soules to the trew loue of  
oure lord Jesu the euerlastinge wyfcome of  
the fader of heuene after my symple vndersta-  
ding h<sup>y</sup>t may be comprehendid asi n effecte



in to viij. poyntes that longen to þe trewe loue  
of oure lord Ihu after the viij. ziftes of the ho  
ly goost the whiche is souereyne loue of the  
fader and the sone and welles and wote of all  
trewe loue/ And whych these viij. poyntes  
of loue ben hit shall be declared after in þe proe  
me of this trete that stant in a deuoute yma  
gynacpon how the forseide disciple cam first to  
the scole or trewe diuinyte and how the soue  
reyn doctoure euerlastyng wysdom Ihu tauz  
te hem these viij. poyntes of his loue of þe whi  
che this trete is writen in englysshe/ ¶ But  
yet at the begynnynge of this werke touchyn  
ge my selfe Sothly I knowe myn variaunce  
in wille thereto For somme tyme for loue and  
lyfynge that I haue had in the forseide boke  
¶ Orogium sapiencie And also for goos  
tly comforte of yow specially and other deuou  
te persones that desiren hit. I haue be styred  
to the translacyon therof in to englysshe in  
maner before seide ¶ But there with conside  
ryng the multitude of bookes and tretes  
drawen in to englysshe þe now ben generally

communed my wyll hath ben wyth drawen  
dredynge that werke somwhat as in waste  
Neuertheles for also moche as the kynde of  
man in thys lyfe hath lykynge in chaunge of  
diuerse thinges bothe bodely & goostly & some  
folke delite in on in some other feling misel  
fe let nottherby fro other goostly excercises but  
rather comfortid whan I haue leysur & tyme I  
haue take vpon me that symple werke in cer  
teyn times whan myn affeccon fallyth ther  
to after that oure lord Jhu wille sende me his  
grace in thys place of grace for y whych gra  
ce in alle thynges as hit is nedeful to me in  
thys wretched life I beseeche alle you that re  
den or heere thys trete to preye to hym that is  
wille of alle grace oure lord Jhu crist that he  
for his grete mercy graunte hem alle that re  
den hit some new goostly comforte and encre  
se of grace therby and goostly taste to haue  
of that heuenly wysdom that is crist Jhu and  
trede loue in hym the wyche is tretid in thys  
boke **AMEN.**

Sentite a domino in bonitate & in simplicita

te cordis querite illum qm̄ inuenietur ab hīs  
qui non temptant illum apparet autem eis  
qui fidem habent in illuz **P**rophetium

**T**hese wordis that I haue sayd here of  
euerlastyng wyssdom kenthys moche  
to seyn in englysshe. I felth oure lord in good  
nes and sechth hym in symplenes of herte/  
For he is founden of hem that tempten hym  
not and he apperth to hem that haue fayth in  
hym There was sūtyme a deuoute disciple  
of wyssdom the whyche after that in his youg  
the hadde goon to diuerse scoles and leryd for  
dry sciēces of mānes doctryne and wordely  
wyssdome after whan he came to more age &  
was touched by grace to the trewe loue of ou  
re lord Ihesu thought moche beyne trauayle  
in the forseyde sciēces Wherefore he preyed con  
tynuelly and deuoutely to god that he wolde  
not suffre him depart fro thys lyfe till he cam  
to the knowlechyng & the künnyng of soth  
fast and souereyn philosophic/

¶ And in the meane



time as he wente fro studie to studie and fro  
scole to scole sechynge bisily that y he despyred  
but in no maner sothfastly he wolde not syn  
de it but oonly as it were an ymage or a lyf  
nesse therof It befel vpon a tyme after as he  
was in his deuoute meditacyouns and pre  
pers there apperid to his sighte a fayre / and  
a wonder grete and large rounde hous like  
to the spere of the firmamente all of bryghte  
shynynge golde sete all aboute wyth faire pre  
cious stones In the wich hous y was depar  
tid in the myddes there were threyn mansp  
ouns one aboue / a nother by nether / and ech  
of hem conteyned dyuerse doctours and maist  
ers and wondir many disciples accordynge  
to hem In the nether mansyon were mayst  
res and disciples of all naturall sciences and  
of all craftes vndir sonne / The whyche had  
all as it were a manere Beyle vpon her fa  
ces / and amonge the grete swynke and tra  
uayle that they hadden ech of hem in his scien  
ce and craft they were comfortid wyth a ma  
ner of swete drynke whyche quenched not ful

ly thirſte but hit gendrynge a manere of dry:  
neſſe that made hem more thyrſtelewe & more  
And whan the forſeyde diſciple had abyden a  
while in the ſcoles and taſted of her drynke  
his ſtomake ouertorned and byganne to ha  
ue a vomete / Wherefore he left the ſcoles and  
forſoke theſe ſciences and wente vp to the ſe  
conde manſyon the which was wonder fayre  
and in dyuerſe maner curpouſly depeynted &  
arayed / And whan he came therto and ſtoode  
byfore the doore / he fonde there thys maner ſu:  
perſcripcyon This is the ſcole of ſoothfaſt dy:  
uinyte wher y mayſters is euerlaſtyng wiſ  
dome the whos doctryne is ſoothfaſtneſſe and  
trouthe & the ende euerlaſtyng felicyte / And  
whenne he hadde redde thys ſuperſcripcyon in  
all haſte he entred in to that ſcole coueytyng  
wyth alle his inwarde deſire to be made a diſ  
ciple of that ſcole wher bi he hopid to come to y  
ende that he had longe deſired . But in thys  
ſcole were thre ordres bothe of diſciples and  
of doctours ſume ſitten on the grounde by the  
dore y which lackeden trewe taſte of heuenly

diuinite and hadden her beholdynge and spz  
te to thoo thynges that were withoute for  
the They of the secounde ordre profitid not fer  
uentli but in maner semid as thei stoden stil  
le But they that were of the thurde ordyr sa  
ten nygh the maister and they drank of the  
water of helful wisdom that came oute of his  
mouthe/and they were made so drunke that  
they forgeten hem selfe and alle other worlde  
ly thynges Hauynge her hertis and her euen  
euer vplwarde to the mayster and feruently  
weren rauished in to his loue & heuenly thyng  
ge And whenne the disciple hadde besely be  
holden these thynges he was greatly a won  
drid and namely of that thyng that in one  
scole and of one sothfastnes ther was so gre  
te diuersite and vniplines in many maystres  
& disciples / & thenne he herde as hym thought  
a voyce spekyng to hym these maner wordis  
Thoo thre ordres that thou hast seen ten thre  
maner of studynge and techynge of holy  
writte The firste manere is flesshely and that  
haggen they that ten copiose and habundan



one the better science wythoute the spirite  
Whiche the more kunnyng that they haue y  
more they ben blooven and fillid wyth pryde  
and ben noyous boothe to hem selfe and to o  
ther The whiche seke noyte in her kunnyng  
goddies worshyp and lounge ne her soule hele  
or edificacyon of hem selfe and other but they  
been al only aboute her olone worldely promo  
cyon The secounde maner of lernynge and te  
chyng of holy writte is bestely and that is in  
hem that in soule exercisen in a symple maner  
and sechen thoo thynges that ben nedful to  
soule hele/ but they ben negligent and sloth to  
prospyte in feruour of charite and loue to god  
and heuenly thynges The thyrde maner is  
sprituel and goostly and that is in hem that  
wyth alle here myztes and herety affeccyon  
trauaylen / & besien hem to gete thoo thynges  
y longen to perfection So that as here vnder  
stondynge profytith in kunnyng / So her  
soules & her affection be fillid wyth y wisdom  
of god the whiche tasten and beholden y swet  
nesse of oure lorde and by here kunnyng ho  
ly writte techen / and leden hem selfe / And  
other in to a blessed ende

**¶** Wherefore the blessed disciple leuynge alle  
y tother scyences sodenly desired to haue his  
abydynge and dwellynge wyth hem and suf  
fred hym than to be a twelue disciple of that  
heuenly mayster euerlastynge wysdom. And  
so by negligence to the mayster he spakke to  
hym in thys maner O thou souereyn and e  
uerlastynge wisdom sithe hit so is that alle  
men by kynde desiren for to haue kunynge / &  
in the that art vniuersal prince and actour  
of kynde all maner tresoures of wysdom and  
kunynge ben hydde and also thou arte ma  
ker of all thyng and hast all maner of scien  
ce and alle thyng thou seest and knowest  
therefore I aske of y wyth a grete desire wyth  
alle myn herte that thou open to me the tre  
soure of thy souereyn wysdome and that com  
pendiously and in shorte wordis / For they  
that nold ben liueng / and hauen lifynge in  
shorte speche and of makynge booke is noon  
ende, alle the worlde is filled wyth dyuers doc  
trynes / and there ben a thousande maner of le  
uynge One lyueth in thys maner and ano  
ther in that maner

**T**here ben also so mani follies and treces  
of Vices and of Vertues and of dyuerse doc-  
trines that thyse short lyfe shall rather haue  
an ende of eury man thanne he maye other  
stude hem or rede hem wherfore thou euerlas-  
tyng souereyn wysdom I desyre and aske of  
the y thou teche me in schorte maner of that  
heuenly diuinite the whiche wythoute erroure  
standyth in y wysdome & in y true loue of  
the blessed lorde Jesu. **T**he mayster euer-  
lastyng wysdom answered thus **M**y dere  
sone wyllle thou nothe sauoure in connyng  
to here / but drede me here now and shal teche  
the thynges that ben profitable to the I shall  
gyue the a chosen gifte for my doctrine shal be  
thy life wherfore takyng the begynnynge  
of selffull dyscipline at the drede of god / the  
whiche is the begynnynge of wysdam I shall  
teche the by ordre / **Vñ** / poyntes of  
my loue wherem stant souereyn wysdam and  
the perfection of all good and ryght wys ly-  
uynge in this worlde. **S**eptem puncti a  
amoris Jesu pprimus punctus.



The firste pointe is the maner and the propie-  
te of me and my loue and how thou shalt  
haue y to me in felynge of that loue as wel  
in bitternesse as in swetnesse ¶ The secoun-  
de pointe stant in declarynge of my loue in  
my bytter passioun that I suffryd for the in-  
confermyng agayn thy loue to me / The thrid-  
de is in gladd suffrynge of tribulacyons / &  
aduersitees for the loue of me by example of  
my suffraunce and of myne chosen louers y  
suffryd dysese and paynes for me . ¶ The  
fourth is how thou shalt kepe y in trew goos-  
tly lyfe that is groundyd in the loue of me / &  
how thou shalt flee and eschewe alle that is  
contrarye thereto be whiche thou myzt displey-  
se me ¶ The fyfthe shal teche the to kenne  
dye for the loue of me ¶ The sixte pointe is  
in declarynge of my souereyne loue shewed  
in the holy sacrament of my flessh and blou-  
de for the and how thou shalt worthely re-  
ceyue hit and worship hit for the loue of me  
¶ The seuenth pointe teachith the how thou  
shalt in all thynges that thou seest kenne

loue me and worship me/and wedde the to  
me by trewe loue of me /and become my dis  
ciple/ ¶ These spake the disciple and seide.  
¶ O heuenly doctour and souereyne mayster  
euerlastyng wisdom this hit is that I haue  
longe tyme feruently desired and woth all my  
besynes souzte/ ¶ O lorde well were me yf  
I coulde thys lesson of loue declared in y<sup>e</sup> vij.  
forseyde poyntes of loue What shulde I more  
desire for Seynte austyn seyth/ Loue perfittly  
and doo what thou wylte / But now for as  
moche as there maye noo man loue perfittly  
thynge that he knowith not/ therefore teche me  
yf hit by thy wylle after y<sup>e</sup> firste poynte a fo  
rseyde/ What is y<sup>e</sup> propriete of thy name and  
that maner of thy loue/ and so forth by proces  
se that I maye knowe how that hye wisdom  
and lesson of loue comprehendeth in vij. poy  
ntes beforseyde/ ¶ The mayster euerlastyng  
wisdom seide firste/  
Of the propriete of the name and the loue of  
euerlastyng wisdom. and how the disciple  
shal haue hym in felynge of that loue as wel  
in bitternesse as in swetnesse. Cap. i.

**H**este yf thou wylt wite y prou-  
pide & reason of my name / thou  
shall vnderstonde that I am cle-  
pid of hem y lyuen in erthe euer  
lastynge wysdom / y which nā-  
me is moost conuenient and best acordinge  
to myne nobleye / For though hit soe be that  
eueri persone of the holy trinite taken by his  
selfe his wysdom, and all the persones to gedir  
of euerlastynge wysdom. Neuerthelesse for  
as moche as wysdom is applyed properly to y  
sone / and also hit fallith to hym by reason of  
his generacyon specially / Therefore the bylo-  
ued sone of the fader is taken and vnderston-  
de in that maner signification of wysdom cus-  
tomably now as god / and now as man.  
Now as he that is the spouse of his chyrche.  
And now as she that is the spouse and wyfe  
of eueri chosen soule that may sepe of hyr euer-  
lastynge wysdom.

**E** Hanc amavi & exquisiui eam sponsam  
michi assumere & amator factus sum formi-  
llius.

She seyth thus I haue loued and I haue

terly foloweth fro my youthe and I haue desirid  
for to haue hyr to my spouse/and I am made  
a louer of hyr forme and schappe/and also in  
the selfe booke thus seyth .

Super salutem & omnem pulcritudinē dilexi  
sapiam & posui pro luce hēre illū Venerunt  
michi omnia bona pariter cum illa.

A bouen helth & all belovē I haue loued wis-  
dom and I haue purposid for to haue hyr as  
for my lyght/and alle goodys haue comen to  
me wyth hyr Also of her worthynes hit is  
writen thus

Sapia speciosior est so-  
le & super omnes dispositiones stellarum luci  
comparata inuenitur prior candorū est enim  
lucis eterne & speculū sine macula diuine ma-  
gestatis et ymago bonitatis illius.

That is to seye wysdom is feyres than y son-  
ne/and in comparyson of hyr lyght she is fou-  
den passynge aboue alle the disposicion of  
sterres She is forsothe y bryghtnesse of euer-  
lastynge lyght and y myrrour wythoute blem-  
me of goddis mageste and the ymage of hys  
goodnes/Also thus

¶ Melior est sapia



cunctis opibus preciosissimis et omniū desiderabile non potest ei comparari Longitudo dierum in dextera eius et in sinistra illius diuicie et gloria

**¶** Wisdom is better than alle maner of moost precious goodis / and all that may be desired maye not be in comparison lyke to hyr the lengthe of yeres is in hir ryght syde / and in hir lyfte syde rychesses and Joye / **¶** And thus moche touchyth to the propriete and the worthynes of my name seyth Wisdom But now touchinge my loue be holde wyth a Joyful mynde hold a ble I am to be loued. hold louely to be clippid and kysid of a clene soule. to whom is grauntyd in all hir lyfe thouz hit be but one tyme to fele that / and thouz hit be so that deeth fall ther by hit shall not be to hym greuous. For sothely I am euer redy to hem that louen me for to loue hem azenwarde & wyth hem I am presente in chyrche / and at the hore in y<sup>e</sup> weye and in the cloystre and in the market. So that there is no place but that there is present charite that is god. for amonge all o

ther Spouſes the goodly Wifdom hath thys  
ſingular propriete that ſhe may be preſent ouer  
all euery where to the deſire of hir louers and  
all the ſpyghnges don for her wepynges and  
deſires and all maner dedes and ſeruyſes. ſhe  
as preſent knowyth hit anone. Also the ſyn:  
guler prerogatif of my goodnes and loue is  
ſo grette. that who ſo taſtith thereof thouz hit  
be but oonly a lytil droppe after that he ſhall hol  
de all the luſtis and lykyngeſ of the worlde.  
But woo and filthe. My loue dyſcharygeth  
hem that ben ouer leyde wyth the heuy birthen  
of ſynnes/hit purgeth and maketh clene y  
conſcience hit ſtrengthyth the mynde and the  
ſoule. Hit geuyth freedom to hem that ben per:  
fite & coplyth and kynthith hem to me that  
am enerlaſtynge Wifdom. And what more  
who ſo takyth me in to hys ſpouſe & louyth  
me a loue all thyng. he lyueth wyth traquil:  
lite and reſte he dyeth wyth all ſikernes/and  
in a manere he begynnith here the blyſſe & the  
Joye y ſhall laſte euer worlde wyth outen en:  
de. Men ſpekyn many thynges & yet they fay:  
len in her wordes/for the hys worthynelleſſe of

playnly telle hit may be in experience felte but  
hit may nozt be fully spoken nor tolde /and  
therefore alle these wordys of y<sup>e</sup> kynde of god  
ly loue ben but as sodeynly rapers oute cast  
than in effecte plenerly ful spoken / Than sey  
de the disciple to hymselfe thus ¶ O lordes  
god how many goode thynges here is I spo-  
ken of thys souereynly fayre & worthy spou-  
se. Why my soule makyst thou dissimulacion  
or feynynge Why assayest thou not whether  
thou mayst haue hyr to the a kynygne loue

O how blessid were thou if thou myghtest  
wedde hir and haue hir vnto thy spouse For  
thou art yonge & able to loue and ther is no  
ne herte that may be so soole alone as there in  
whom is lacke of loue wherfore now be fulle  
deliberacyon that haue vtterly sette me that  
I shall putte myselfe vnto the deth so that I  
may gete hir to be a meke lounge spouse to  
me And than she euerlastinge wisdom wyth  
a gladd & a gracious chere goodely shall wed  
de hym and sape In thysse felwe wordis  
¶ **E**ili prebe michi cor tuum.

Sone yee me thynne herte And anone as y  
discyple herde thys worde for the gretnesse and  
feruour of loue his herte meltynge and as he  
were rauished oute of hym selfe thanked hir  
lowely/ and seyde thus O a souereyn Ioye of  
my herte that I may haue so worthy a spouse  
thys is sothely the houre of heale and of good  
ly Ioye to me/and the tyme of gracious Visi  
tacion/thys is the day that oure lord hath  
made specially to me/In the whiche/ drede is  
torned to loue/and the gracious experyence of  
thyn homlynnesse geueth me more pleyne trust  
to speke firthermore to the what me lyfeth/  
wherefore I shall opene my mouth/ & the pri  
uities that I haue longe tyme bene close in y  
chambre of myn herte. now I shall shewe to  
the that knowyst best by experyence in that  
craft of loue. that who so louyth specially co  
ueytith to be loued apenwarde singularly/  
Wherefore the feruent affeccyon of myn herte  
to the that hast hit singularly in thyn hand is  
coueytith and desirith that as hit singularly  
loueth the/ y thou do so apenwarde me. thys



is that fouereine desire/ and that thou woldist  
knowe me by mane/ and synghulerly hane me  
biloued/ and chese me to thi selfe amonge thin  
moost spexiall frendys and louers

Not that I desire that thou shuldyst loue me  
allone aboue all other. but that thou woldyst  
shewe to me and gyue me thy spexiall loue  
amonges all other that ben loued of the

For that is a thyng that putteth me in to  
anguysshe and sorowe that ther ben so many  
hertys louinge the thorough moost breennyng  
charyte/ the whyche ben before me and passyn  
ge me in loue and in shewyng of loue in des  
de to the Wherefore I drede sore lest thou  
that art louer of lylpes and fedde amonge ly  
lipes. felyngyng weete smelle of hem. shall forge  
te me that am but as a breere or a nettyll: and  
soo shall I fall in to harme for y loue of other  
Forgyue thou me my loued y I speke so. for  
as thou knowyst wel/ hys is the propperte of  
feruent loue that hit can not putte laue ne  
mesure to wordys/ ne hit hath no regard to  
none other thyng but oonly to y y he desireth

and to be alway occupied wyth hym that he  
louyth

¶ Chan seyd

Wysdom Thy loueth though it be feruent  
neuertheles hit semyth sumwhat blyndid. in  
as moche as thou felyst of godly and heuenly  
thynges / as in maner of erthely thynges / &  
therfore thou erryst in thy dome / for so is hyt  
not as thou takest ¶ But thou shalte vnder  
stande that the wysdom of god is loue. Wer  
fore ryght as the keynge of god that is in all  
thynges is not departyd therfore ne y lasse in  
hit selfe / ryght so his loue is neuertheles /  
though he loue all thynges that he hath made

¶ And therfore withouten preiudice of all other take thys sadly in thi mynde.  
that I am in all tymes and every oure soo lo-  
uyngly bysie aboute the / as though alle other  
were putte a backe and gaf entente oonly to  
the / and as I shulde syngulerly answer to  
thy loue by hyt selfe ¶ Chan seyd the dysciple  
Thys is a blessed worde & moost worthy in  
all manere to be acceptid of me ¶ Now is my  
soule magnifyed a loue all y dayes of my life

¶ Kyng

**W**herfore now all the worlde be gladd  
& Ioyful wyth me/ for the goodlynesse of my  
beloued that so grette benygne loue sheweth  
to me/ and therefore o thou swettyft and euer  
lastyng wyfdom I aske of the that neyther  
lyfe ne deth ne noo maner fortune departe me  
fro the/ but that our loue stronger than the  
deth maye last euer wyth outen ende But yet  
I forto playne to the soueraine loue and euer  
lastyng wyfdom of the maner of thy louyn-  
ge/ that sumtyme when thou wylt thou arte  
so homely/ so gladly and so lykynge in sensible  
felynge of thy blessed presence/ And sumtyme  
in contrary manere so straunge/ and so fer as  
though thou haddest forgette and fully forsa-  
ken me (and than sythe I/ and sorowe gretly  
and no wonder/ for wythdrawynge of that  
thyng that is loued ayens y wyll of hym  
y louith is ful harde & nopous/ as I knowe  
leche to the that I haue ofte sythes felt in ex-  
perience that it hath be to me a grette labour  
and sorowe in louinge of loue/ And therefore  
thus hit is that I haue ayens the thou mo:

der of loue euerlastyngge wyfcome/in purgyn-  
ge and compleynnyngge of thy loue/that thou  
hast her byfore so gretly comendyd For why  
sothely ryght ofte sythes what tyme that the  
mynde and the thoughte of the louer weryth  
for to haue the reste fully in the pryue cham-  
bre of hys herte / and twelveth that he hath be-  
clyppid the to hym wyth hys lounge armes  
wythoute departyngge for euer/ Sodeynly as  
las I not whyder thou fleest a weye and arte  
not sene/ but leuyest the soule full of sorowe af-  
ter the/and so whyle the herte of y<sup>e</sup> louer bren-  
nyth the soule trystyth after the/and the body  
selyth and mournyth /coueytynge the my so-  
uereyn Ioye that art the principall desyre of  
my herte wyth all myn inward affeccyons  
And yet thou as hyt were takyngge noo re-  
garde therto/ ne geuist no maner felynge ans-  
were agayn/what is thys Sempt hyt not  
to strange a thyng.yes me thynketh and to  
heuyfom and greuous it is to me that thou  
wilt not condescende to thy louer whom thou  
hast so inwardly woundyd wyth thy loue



Then answered wysdom and seyd

The makinge and the kynde of euery crafte  
maye answere for me in as moche as thou  
mayst therin see my souereyne myghte / my  
souereyne wysdom / and my souereyne good-  
nesse. and yf that suffyseth not to the / holde  
the apayed in holy writte

Wher thou mayst fynde me sufficently / for  
that is as an amorus lettre sent to the in to  
solace and comforte of the For all that haue  
wryten / they haue wryten to thy comforte / to  
strengthe thyn hope and norysshe thy charite.

What seyst thou / semyth the not that hit is  
sufficent reasons and proues of loue to the  
louer

The dysciple seyd /

O thou maystresse of all loue / why spekest  
thou so to me / art not thou a trewe louer / ye  
and for to speke better / sothly thou arte loue  
hit selfe and wythoute doute / thou knowest  
yft the condycions of euery lounge herte

Wherefore hyt fallith not to the soo strangely  
to speke of loue / For thou knowest well  
hyt ys to lytel and not I nough to hym

that loupth what' euer hyt be that is not his  
feloued

For ther is noo thyng suffisaunte to hym  
that loupth/ but oonly the presence of that  
that he loupth

**I** And therefore thys is that makyth me  
fowolful byfore so worthy a face of goodnes  
the changynge in the comynge and gooyng  
of the

For that tormentyth the  
soule that is not yet fully saddyd and stabled  
in the moost perfyte degree of loue/

And also these other maners of syghynges  
and longynge of the herte and spekynges of  
loue/

O thou euerlastynge  
Wysdom thou heryst hyt and puttyst net thine  
entent thereto/ but ferynist as thou toke none  
forse ne noo rewarde therof

Wysdom

I take hede to all that thou  
seyest/ and to all the desires of thyn herte

**I** But abyde a whyle and shewe to me  
wordys that I shall aske of the. ansuerynge  
to my questyon/

What is that thyng that the heuenly spy-  
ritys angels owen forto seche and haue her en-  
tente to souereynly in her werkynges/

**T** Disciple O thou souereyne maystres of  
heuenly dyscyplene/hold shulde I soo symple &  
so vnkynpunge answere to that hye questyon  
But therfore I prepe the answere for me/

Wysdom Ehold shalt vnderstonde that an-  
gels/ spiritis/ and perfyte lpuers sechen noo  
thyng so moche in her worchynge. as for to  
conferme all her dedys to myn wyllle as the  
goodly wysdom seyth:

*Deus cibis est ut faciam voluntatem pa-  
tris mei quia in celis est.*

**M**y mete is that I do the will of my fader  
that is in heuen/and soo thys is the mete of  
angels and of perfyte lpuers/ that they haue  
deyte souereynly for to fulfyll the wyllle  
of her lord in hem selfe and vniuersally in all  
creatures

Werfore consyder and take  
hede of thi selfe what thou sekist or what thou  
louist. for vnpfite men sechin thoo thynges y

ben of the zifte of hym that they loue and not  
hymselfe For other they eschewen her olone  
harmes as seruautes doon or elles they sechin  
here olone wyynynges and profitis/ as doon  
marchauntes But now for to answere more  
pleynly to thy pryncypall questyon/ of the co  
myng and goyng of my comfortable visita  
cyons wherby the amorous soules as thou  
seyst is tormentid and disesed whan she feleth  
my absence/ by whych her confort is with  
drawe Thou shalt vnderstande y sumtyme  
ryzt ofte sythes besyde other causes now pas  
sed ouer the soule hit selfe is cause of suche  
maner wythdrawyng of goostly comforte  
What tyme that the wyndowe is stoken by su  
me maner of stoppyng azens the sonne her  
me or ellis vnreuerence is done wyth inne  
forthe to so worthy a gest/ wherby she that is  
loued. but not in that perfetely loue is cons  
treyned & made to goo oute/ of whom seyth so  
ly wyttte/ That her delices ben for to dwelle  
wyth the sones of men Somtyme also what  
tyme that I come/ I geue lifyng and Joye in



dwellinge wyth my loue not oppnly but pry-  
uely. so that ful felwe. and oonly thou that  
ken moost expert molwe knowe the priuities  
of so worthy a presence And for als moche  
as thou desirest that I shulde shewe to the su-  
me tokene of my moost prync & moost certey-  
ne presence fyrste thou shalte besely exam-  
yne thy selfe what thou arte in absence of my  
grace And anone thou shalte fynde y that y  
sechyst For sythen that I am souereyn good-  
nesse wyth my presence I fulfyll all thynges  
wyth goodnes. And as the sonne is knowen  
by his beames and his lyghte so is my prese-  
ce knowen by her moost plenteuous goodnes  
Nowe than yf thou dydyst euer prync & good-  
nesse and y lykynge of my presence. or ellis  
the bareynes and the myshlykynge of myn  
absence/brynge forth in to knowynge & telle  
hit openly. so that thou mayst knowe the flou-  
res amonge the wedes ¶ The disciple sayde.  
¶ If all the membris of my body were

turned in to tungenz all my weines and se-  
nelwes myght speke wyth mānes Boys/ they  
myghte noght expresse nor perfyely telle  
oute that thou askyst of me. Neuertheles  
that I haue knowen in experience as thou has  
te gyuen hyt me I shall telle oute that I ma-  
ye haue of the more pleyne and full informa-  
cyon of the maters before seyde. ¶ Wher-  
fore o thou soueraine goodnesse I knowlike  
sothly that what tyme that thou turnest a we-  
ye fro me thy gracyous face. full of goodnes  
and swetnesse and wythdraw-  
est from me thy inwarde comforte/ and  
hidyst thy light i thy hādys than my wretchy  
soule is sodenly chaūgd and as made seke  
and vnlusty/ and than folowyth weyrynesse  
of the body and hardnesse of herte and sorow/  
we of the spirit is felte so ferforth that than  
my soule is fulle of the lyfe

¶ And than myslyketh me alle

thynges though they ben good that ben oth<sup>er</sup>  
seen or herde Also thy<sup>n</sup> absence by<sup>n</sup>  
gith in to me hatynge of the place fulsunesse  
of the selle and dyspysynge of bretheren dwel  
lynge wyth me And than my soule by<sup>n</sup>gynne //  
nyth for to slumbre for heynesse / sumtyme for  
the pusillanimyte and feblenesse of spirite. by  
woote neyther w<sup>h</sup>an h<sup>h</sup>t commyth or w<sup>h</sup>ider  
hit gooth Than also I fele my selfe by most cer  
tein experience redy & light to falle in vices. &  
for to wythstande temptacyons weyke and  
feble. and vnynghty to alle goostly exercise.  
w<sup>h</sup>erfore w<sup>h</sup>o so sechyth me in that tyme he syn  
nyth but a boyde hous For the good housbon  
de that fillith all his meyne wyth blessynge  
and gladnesse is gone oute / and hath left y<sup>e</sup>  
dwellynge place boyde and bare But azen  
warde w<sup>h</sup>an thou that art y<sup>e</sup> feyrest dape ster  
re and brytne<sup>s</sup> of euerlastynge lyghte rysest  
by in myddes of the derkenes of myn herte.  
A lorde w<sup>h</sup>at a blessed chaungynge is than  
of goddys ryzt hande For than alle the derke  
cloud<sup>e</sup> of manlencolye complexion is dissol

ded and putte ouer of the soule wyth all ma:  
ner heynesse and sorowbe/ & hit lyghtheneth as  
the daye wyth Joye      Than laugheth the  
herte/ the soule gladyth/ the consyence clerith.  
and all the inward myghtes and affections  
togidre reioycynge louen & worsshypen god  
for he is so gode/ and for his mercy is so grete  
euer wythoute ende      Than all that byfore  
were harde and sharpe/ and that sempd in ma:  
ner impossible/ becomen lyghte and softe / for  
than is fastynge swete/ wakynge semptly shor:  
te. and all other exercyses though they ben  
grete      For the myght of loue semeth but ly:  
tyl and smalle/ and than in tyme of goostly  
grace I purpose for to amende my life/ & myne  
maners/ & for to do many good dedis/ y<sup>e</sup> which  
whan that grace passyth alweye      alas I  
brynge not to effecte      But wheder all these  
comen of me/ or of the/ y<sup>e</sup> I coueyte to be enfor:  
med      Wylsome      Of thyselfe thou hast  
nought but faylynge/ and losse/ and goenge to  
nought/ but all the good beforesepd and other  
lyke thereto/ knowe well that by my presence  
ben geuen to the/      Wherefore this is y<sup>e</sup> playe



of loue the whyche I am bounde to vse in' an  
amorousse soule/ And If thou wylte knowe  
more specially what is the pleye of loue/ write  
hit well that hit is Joye and sorowe/ the why  
che one after a nother of my presence and of  
my absence fallen to the louer/ for that is p  
proprtye of loue that in the presence of y thyng  
that is loued/ hit is hadde & not kno  
wen/ but in the absence therof hit shewyth hit  
selfe and is more knowen/ Disciple/ Thy  
pleye of loue as hit semyth to me/ is rather of  
mournynge and sorowe/ than of solace and  
Joye But I wolde wylte hold the discypyle  
that is not fully experte shulde haue hym and  
kepe hym in that dyuerse maner Visitation  
Wysdom In the daye and tyme of goodes  
and of prosperyte forgete not euellles/ And  
in aduersite haue in mynde of goodes & p  
peryte/ so that thou lyfte not thy selfe vp ouer  
mesure/ in time of presence therof thou shalt  
not put down thy selfe to moche And special  
ly that thou take not vnpatiently that diuer  
se gracypous Visitation commynge and goen  
ge/ though hit so be yet that thou shalt alwey

besely seeke my face

Discyple

take entente and see

O lorde If thou woldist  
sothly thou shul  
dyst well knowe that the taryenge and longe  
abydinge of that thinge that is loued is grete  
afflyccyon and sorowe to the herte

Wysdom

Wythoute ony doute thys to-  
nyng abolute of the whole of loue/ he shal suf-  
fre what so euer he se that wyll loue/ And  
no wondre for to the louers of the worlde fal-  
lyth not alwey prosperytes/ but also amonge  
of the synners aduersytes/ and yf thou knowe  
hit not by experyence aske of ony of hem that  
knowen hys/ & they shal telle the that who so  
wyll loue/ he shal nedys trauaile

There  
ben many louers to slowe and to weyke in  
werkynge/ the whyche for a tyme gyuen hem  
to loue and wolde be louers/ but they wolde  
haue hit wythoute trauaile to the whyche but  
hys falle anone after her desire in the wyse as  
they coueyten/ they ceassyn soone fro y whyche  
they began/ and these men therfore comen not  
to the fruyte of loue 18

Wherefore to hem

as to vnborthy of loue hit be seyd thus/  
Dilicie species. amor est discedite signes.  
That is thus moche to seye. loue is a maner  
of kynyghthode/ goo ye alway therfro that ben  
colwardes/ wherfore a feruente louer that wyl  
come to y fruite of loue y he desiryth/ he muste  
be besye and abydyng and scruplable And  
he shal not lyghtly leue of / though he syn  
de hym putte fro hys desire a thousand sythes  
but alwey he shall be in good hope thynkyng  
that sumtyme contynuel trauayle ouercomyth  
all thynge For what is softer than wa  
ter/ or harder than stone. and yet bi ofte fallin  
ge and smytynge of dropes of the water on y  
stone y stone is perced And for to telle good  
tydings to the and to all othe trelve louers  
that desiren for to here Wote hys well that  
this goodly spouse that thou trauaylist for  
wyl be preped/ and hath lykynge in suche ma  
ner scrupse done to hyr wherfore prepe and as  
ke ofte sythes and leue not/ and I besote the  
sothly that y shalt haue after y desire of thyn  
herte For in all thys worlde is none foun  
den that is so lyght to be asked of/ ne so gra

eyons and redy to here her seruantes / ne y  
is soo goodly to answere to hem that hen her  
louers as is she / thys is thyn moost goodly  
spouse / wherefore who so wyll loue me : muste  
in all tyme be besye to loke to me as vnto  
his loue / as I am wonte contynuelly to bes  
holde my louer ¶ For he wote not whan he  
that he lounth and abydyth wyll come / eyther  
fro the este or the weste / or fro the northe or  
the southe / ¶ And also he wote not what  
tyme whether erly or late / or at myddaye or at  
the cockis crowinge he wyll come / and knocke  
at hys dore / and aske entre / For ofte fithes  
whan the spryte sekynge me mournyth and  
is sorp / for he fyndeth not me / Afterward  
whan he sekyth me / and wenyth not to fynde  
me / he shall haue me his beloued presently  
wyth hym ¶ Wherefore hit suffitith not for  
to spende one our of tyme wyth the beloued.  
but hit is nedfull that he that lounth he ofte si  
thes besye to seche his beloued / and alweye to  
be redy to loue / and y he truste not more vpon  
his merites / than on my goode wyll / yf he  
wyll haue and fele in experyence my precious



presente/and for to mēge wyth swete wordes  
dis/blamynge wordes/and sharpe wordes  
to loued wordes y muste be vndernome sadly/  
For sothly in suche maner exercyses of loue  
thou arte to be reprevd and blamyd/ Why  
for shame thou that hast taken vpon the/the  
knyghthode of loue/ and hast byhoted to kepe  
thys forseyde/oure phylosophye/and sette thy  
shuldre to bere the swete yocke therof/ Why  
I seye arte thou soo hardy to stonde byfore so  
worthy a spouse/wyth an vnstable herte and  
flyttinge eyen/torned aboute in to the vttrest  
endys of all the worlde/and she wyth a cony  
nuell lokynge and a bryghte gracyous face  
alwey beholdyth the      Hold shamefull  
is hyt to the to geue thyn entente to all thyn  
ge that thou krygst wythoute forth / where  
thorough thou mayst not here hold that the  
wysdom of god spekyth to the wyth inforthe  
O hold foule is hit to y dyscyple of loue in so  
moche to forgete hym selfe/ that he takyth not  
entente to the wordes of hym that is aboute  
hym euery where by hys presence      Where  
fore hyt may sothly be sayd that thou discue:

rest hym fro the sithen he fyndyth not the  
neither in hym ne in thy selfe/ but wythoute  
the/ and wythout hym in the grete noyse  
of the worlde. Wherefore I praye the amende  
these defaultes / and take hede howe. Uncomly  
hys is that a soule sechyth ony thyng in oute  
warde thynges/ the whyche soule leryth the  
kyngdom of god wythinne hym selfe as  
the apostyl seyth/ **¶** Regnum dei intra nos  
est.

The kyngdome of god is wythin  
vs / And that is ryghtwysnes pees and Jo  
ye in holy goost/ and thus endyth the fyrst les  
son of the fyrste poynte of loue/

**¶** Of y<sup>e</sup> seconde poynte of loue y<sup>e</sup> stonndyth in  
declarynge of the loue of Ihesu in hys bytter  
passyon y<sup>e</sup> he suffered for man'g howe man shal  
coferme his loue apenwarde to him. Ca. ij.

**D**ysciple/ O thou euerlastyng wysdom  
that fro the hie throne/ that is fro the  
herte of thyne euerlastyng fader camest down  
in to thys wale of wretchidnesse and sorowe  
& prync. pere sufferedst diseases & trybulacyōs  
in the exple of thys worlde. & for this cause y<sup>e</sup>  
y<sup>e</sup> woldist shewe to vs thi souereyn charitee

C iij

Where thorough thou louedyst mankynde  
by the mysterie of thy moost bytter passyon  
and hardyst deth that thowld suffred for man/  
by thyne vnspekeable charytee of thy deth/ I  
beseeche the wyth all myn herte and all myn in  
warde affeccions that thou woldyst boche sa  
fe to shewe the to me/ in that forme and dispo  
sicion that thou suffredyst thorough the so  
rowe of thy bytter passyon Wisdom In  
as moche as of the gretnesse of loue and so  
rowe is the passyon of my deth by palenesse &  
by a manere of darkenesse/ in the fleshe I seme  
more foule/ In so moche that in an amorousse  
herte and a well dyspossid soule I shulde be the  
better loued For ryght as he that loueth coney  
tyth kyndely to be loued aye/ ryght soo he/ as/  
kyth of his byloued a token/ and shewyng  
of his loue For loue that is hydde and in clo  
se/ is not knowen/ but oonly to hym selfe that  
loueth/ and therefore louers ben aboute as mo  
che as they molven for to haue tokens and  
preues of loue shewed of hem that they louen  
and ofte sythes hit fallyth that though the  
tonge be stille & speke not/ tokens and signes

Wythoute forthe shewen and open that  
is hidde in the herte/ and the strengthe of loue  
Wythin is clossed/ Also hit fallyth ofte  
synthes that thoo thynges that summe men de  
men as foule and vnsemely in hem that they  
loue not/ other that louen hem preysen and co  
menden that selue thynges as feyre and come  
ly Disciple Sothely in y<sup>e</sup> loue of thys  
worlde I knowe wel that hit is soo as thou  
seyst/ But how that may be in a man crucyfy  
ed I see not yet clerely For though hit soo be  
in a man or a woman that is beloued after y<sup>e</sup>  
loue of thys worlde/ sumtyme there is fowden  
a thyng that dyspleth to hym that louyth/  
neuerthelesse there ben many other thynges co  
uenient to loue/ the wyche plesyn and lykyn  
hym that seeth hem/ But thys beloued thow  
rough the bytternesse of deth all deformed how  
he shulde be seen louely/ I can not vnderstanz  
de Whos dysposicion no wondre semyth mo  
re contrarpe to loue. in as moche as he of bloo  
nesse and woundes semyth all foule and full  
of sorowe wyth inforth and wythoute forth  
and shewyth no maner of beaute or lykynge



to the syghte of the louers/      Hold than  
seyst thou that he is soo louely the wyche euy  
dence in dede shewith soo gressly Ipaynned and  
vnlouely      Wyfdom      Twelue lo

uers taken not moche fors of the thorne that  
beryth the rose/ soo that they' molde haue the  
rose that they desyre

**C** And also tre:  
we wyse men telle not more deynce of fayre  
thynges outforth/ as cofres payntyd wyth  
gold that haue in hem selfe but erthe or o:  
ther folle thynges than they done by other  
suche vessels folle wythoute forth/ and full  
of precyous stones wyth inforth      Soo the  
spouse of the soule euerlastynge wyfdom wy  
thoute forth semyth as in dyspite/ foule & ab:  
iecte/ but wythinforth she is full of grace &  
heuenly lyghte

The flesshe wythoute  
forth semyth dede/ but the bryghtnesse of the  
godhede that is not seen/ shynyth/ and shyneth  
wythinforth soo ferforth that the angels of  
god desyre continually to lokie vpon hym.  
Wherefore the disposicion and the forme of þ  
dedly body wythoute forth is not as y suppo

lyd to beholde foule and vnsemely/ But  
the moost fayrest and apparysshande comely  
nesse

For thou shalt not take hede  
and considere what he semyth that is seen/

But what that he hath suffred and where of  
and why

If thou aske where of he hath  
suffred/ sothly of hys passynge loue and cha  
ryte/

And yf thou aske wherefore Sothly  
hit is for the for to make the fayre and semely

thorough his abiectyon and vnsemelynesse  
and wyth his woundys to hele the/ and wyth

hys deth to geue the everlastinge lyfe/ and soo  
yf thou beholde thy beloued wyth the eye of

loue/ thou shalt molde see hym full of chary/  
te and loue / the whyche not oonly shewyth

hys loue by wordys/ as many louers of this  
worlde done/ but also he proueth himself true

louynge in dedis / for vnto the deth he loued  
¶ Wherefore hit folowyth openly that the

abiectyon and the vnsemelynesse of the vtter  
man that he toke of the bytternesse of hys

passyon is rather shewynge and proue of lo/  
ue/ thanne matyr of reprofe/

**T**he hit is noght there ayens / though he  
that loupth not see not thys / for the lyght y  
is not nopous and greuous to seke eyen is  
comfortable and lykynge to clene & clere eyen.  
Disciple Sothly and withoute ony doute hit  
is as thou seyst / and blessed he tho eyen that  
soo seen / but thys lyght is not gyven to alle  
men / but oonly to hem the wyche ben goode  
cristen people that feruently desiren to loue  
the / But now thou euerlastynge wysdom I  
beseeche the that thou more specially telle me y  
processe of thy passyon / that I myghte haue  
hit the more freschly in the mynde of my sou-  
le and herte / and for to stee me the more fer-  
uently to thy loue / and how I shall comferme  
me to thy passyon after trewe loue.

Wysdom / Byfore the feste dape of pasche af-  
ter the souper made wyth my disciples / whā y  
tyme was come of my passynge out of thys  
worlde to the fader / I wente forth wyth myne  
xj. disciples in to y mounte of olyuete / where  
I beenge in agonye after y I hadde longe ty-  
me preyed / & hade vnderstonde in my mynde  
soo cruel manere of tormentis y were for to

come to me/ than was my sweete as dropes of  
blood renninge dolone in to the erthe/ Soth ly  
vnnethis wolde ony man lypunge vnder he-  
uen byleue what maner anguysshes/ and how  
grette and dredeful in mynde of deth the delyca-  
te kynde than felte in that tyme after the na-  
ture of man After soone comen the sones &  
children of darkenesse/as an hoost takynge  
me dyspytously/ & byndinge me cruelly/ and so  
ledde me as a thefe in to the cyte/ there the cur-  
sed creatures spendyd that nyghte in dyuerse  
manere of tormentye aboute me / And vpon  
y morowe I was ledde and brought byfore y  
Justyce pylate And in many maners they ac-  
cussed me / and at the laste to the dyspytous  
deth of y crosse dampned me/ and soo cruelly  
leyeng y heuy crosse vpon my tendre shuldres  
they ledde me dyspytously oute of the cyte  
vnto the place of Iellows/ where they hynge  
me bytlopy two theues/ to that ende that my  
deth shulde seme the fouler and the more ab-  
hominable/ ¶ And soo I hangyd on the  
crosse/ and on all sides I was bylapped wyth  
the moost bytter sorowes of deth/ my clere &



shynnyng euen were all adased and derted  
myn goodly eyes fylled wyth scornes and re  
proues / my smellynge dysfeyd wyth foule  
stenche of y<sup>e</sup> place / my swettyst moloth wyth  
drinke of galle made bytter / and so all to tore  
feten . and woundyd.

I shedde my blood  
that ranne down on all sydes of my body  
that was than ful of woo

O If thou  
haddyst seen me that houre and tyme so wret  
chydly and piteuously hangyng on the crosse  
I trowe that thy spirite shulde haue fayled for  
sorowe

Disciple Who shall  
gyue me that yeste that I may in thy hollow  
after my desyre see thy louely face vnder thy  
sorrowfull forme and lyknes / so that I may  
wasshe hit wyth the sweettyst sorowe of teeres  
goynge oute of myn opene herte

O thou  
myrrour of clennesse and of all vertues / on  
whome angels desyre to loke and beholde  
wyth very felycyte

Who  
shall gyue to myn herte soo seuerelyne in  
warde felynge of compassyon that myghte  
passe all other / by the which I myghte in thy

loue syngulerly he rauysshed/so that I myght  
shede plenteuous teeris of all ayen/ And ha  
ue weppynge voyces and styrngge of all tong  
ges/ Wherbyth I shulde moue yelde ayen to  
the thankynges/and conferme me in dede to  
that precyous passyon that thou sufferdest  
for me

Wherefore you maystrelle  
of the dyscyplene of god and euerlastynge  
Wysdom teche me I beseeche the hollo I shall mo  
ue here in my body thy swettyt woundis/and  
in what maner I may holde hem contynuelly  
in my mynde/so that therby I may shewe to  
heuenly and erthely creatures what than  
kynges I owe to yelde y for soo mani benefy  
ces wythoute nombrlargely geuen to me  
Wretch of the passynge habundance of thy  
pyte

Wysdom Touchynge  
the fyrste desyre thou shalt vnderstande  
that noo man yeldith better thankynges and  
rewarde to my passyon/ than he dooth that not  
oonly by wordys/ but also by dedys folowyth  
hit/ confermyng hym mekely to my steppes  
y is to seye settinge at nought prosperite/and

dredynge not aduersitee/and goenge allway  
in the heryghthe of goostly perfeccion by a breu  
nyng desyre For I sepe the forsothe as ma  
ny shedynge of teerps as ben ryuers or wa  
ters/Were not to me so acceptable and lyfyn  
ge as that Were/though hit soo be yet deuoute  
teerps compynge of Inwarde compassyon/ben  
full plesynge byfore god. And for to teche  
the ferthermore how thou shalt conferme the  
to myn passyons/Atte the begynnynge thou  
shalt turne awoy thy eyen that they see not  
by lyfynge beynne thynges Thyne eerys  
thou shalt stoppe that they here not wycked &  
noyous wordys And for thoo thynges y  
ben swete thou shalt take thynges that ben  
bytter/put a way fro y superfluite and vnoz  
dynat delyces of thy body Pees and reste of  
thy herte sette oonly in me Receyue gladly  
all maner trybulacyons/and wronges/ and  
harmes done to y/thou shalt patiently suffre  
and all thynges desyre to be in dyspyte/lerne  
to breke thy wyll in all thynges/ and atende  
to the loue of thy sauoure that yed for the  
thou shalt also be besye to flee al the lustes of

thy fleshe/ Loo sone thise ben the fyrste princi-  
ples and techynges the whiche everlastynge  
wysdom geuith to the and such other that ben  
her louers/ y<sup>e</sup> whiche ben wyrten and grauen  
in thyse open booke as thou seest/ that is to  
sepe in my body crucyfied/ and for to telle the  
yet in more specyall maner how thou shalt be  
crucyfied to me & consermed to my passyon/ y<sup>e</sup>  
shalt offre to me thy selfe/ and all that thou  
hast ones offred thou shalt not in any maner  
take to the ayen by propre wyll/ And thou  
shalt absteyne the not oonly fro thoo thynges  
that ben superfluous/ but also other whyle fro  
hem that ben lepyfull/ and yf thou kepe thyse/  
than hast y<sup>e</sup> thyne handes nayled to my crosse.  
Also thou shalt do that is good and suffre  
euyl thynges that ben done to the/ and thou  
shalt gadre to gyder thy chaungeable wyll &  
seuerd thoughtes And whan thou hast ga-  
dred hem to gyder thou shalt stable hem in me  
souereyne god/ And than hast thou nayled  
thyne feete to my crosse by thyne inward affec-  
cion/ Also thyse shall be thy crosse that thou  
shalt bere yf thou wyllst be my trewe louer/



What tyme thou perceiuest thy entent to the exercise of Vertues and to fulfyllinge of my commaundementys after thy powe/ and neuer/ theles thou hast therfore scornynge and detraccons of enuyous folke that haten the/ & also therfore thou semyst in her eyen soo wretched and soo moche in dyspyte that they ascribete not thy pacience in that parte to Vertues ne to grace/ that is in y/ but rather to Enmyghete and cowardyse that thou art not wyllynge to auenge the/ or darest not or cannest not/ and thou' apenwarde/ not oonly suffrest thyself patiently and gladly for the loue of god but also of more habundante charytee thou prayest the fader y is in heuen besely for hem/ & deuoutly arte aboute to excuse hem recomendynge hem to me/      Who soo euer in thyself maner contraryously ouercomyth soo hymselfe to the worship of god crist ihesu/ and in following of his crucyfyenge/ he shall well wite that also ofte as he dooth thyself/ so ofte he makyth the deeth of hys lorde fresshely quynken in hys soule/ and keryth wythin hym selfe y yma

ge of hym y was crucified for hym / Also  
Whan y leupst thy dere frendes & kynnesmen  
for loue of thy sauour/than settyst thou the  
as my loued dysciple and brother besyde my  
crosse/haupnge inwarde compassion of me

Also by ensample of my trewest moder and  
my loued dysciple/take the mynde of my passi  
on allweye in thyn herte by inwarde thoughte  
there vpon. ¶ And in prayer be thow deuou  
te in spekyng and in dede werchynge by as  
fectuous folowynge/and who soo euer folo  
weth thys and dooth thus/he is trewe folo  
wer of Ihesu/& he shall mynistrer to hym plen  
tuous delices of hymselfe/

Wherefore lette the token of thy loue be fulfyllinge  
in dede/for who soo is felowe and pertyner of  
my grete trybulacō he shall be felowe & par  
tynner of my souereyn Joye

Dysciple

Forde I wote well that man hath not of  
hym selfe ne hys is not in his owne power  
or myghte for to dresse his steppis in to the  
waye of ryghtwis lyuynge and sothfaste fo  
llowing of thy passyon lorde/but be thyn helpe  
Wherefore I lyfte vp myn eyn and myn han

des to the my mercyfull sauyour dedoutely  
besekynge the that the ymage and y lyfnesse  
of thy worshipful passyon be effectuely pryn  
tid in my soule / thorough thy vertuous grace  
and that hit werke in me contynuely by hel  
full effecte to the louynge and worshipynge  
of thy blessed name For as thou louely wyf  
dom best knowest there were noo thyng in  
thys lyfe swetter ne more lykynge to myn he  
te / than that I myghte contynuely wyth a de  
uoute herte haue compassyon / But alas I  
am constreyned wyth a maner of dryenesse &  
hardnesse of herte / that in the mynde therof I  
am not compuncte nor sorrowfull as hit were  
worthy that I shulde be / Wherefore thou benig  
ne wyfdom of the fader teche me how I shall  
doe in thys mater that is soo precious /

Wyfdom The mynde of my passyon shall  
not be hadde passyngly and wyth haste / and  
namely whan there is tyme Inough suffy  
saunte and conuenient / But wyth a sadde and  
abidynge compassyon For but thys  
swete tree be chelwid & desyred wyth y treth of

affectuous discrecyon/ y<sup>e</sup> sauour thereof thouz  
hit be neuer soo grete shall not meue ne be fel  
te/ And yf hit be soo y<sup>e</sup> y<sup>e</sup> mayst not wepe oz  
haue sorow wyth hym that wepte & had sorow  
we for y<sup>e</sup>/ at the leste thou shalt be Joyefulz pel  
de thankynge wyth a deuoute affeccyon for  
so grete benefytes geuen to y<sup>e</sup> freely by y<sup>e</sup> pas  
sion/ & yet yf it be soo y<sup>e</sup> neyther y<sup>e</sup> arte meued by  
compassion ne by Joye/ but thou felist y<sup>e</sup> ouer  
seyde wyth a maner harde herte in mynde of y<sup>e</sup>  
passion/ Neuertheles in that maner hardnes  
continue forth in the minde of that helful pas  
sion to the lounge of god/ and that thou ma  
yste not haue of thy selfe / comytte hit to  
thoo swete handes of hym that is thy sauy  
our/ Neuertheles be thou perseuerante in as  
kyngge knyngge and sechynge tyll thou ha  
ue thyn askynge / smyte thyselfe vpon the harde  
flynte / that is to seye wyth inwarde mynde of  
herte and outwarde exercise of body / as by lyf  
tyngge vpon of handes and epen to the cary  
tyng / oz by knyngge on thy breste oz deuoute  
knelynge / Soo contynuyng in such ma  
ner deuoute exercises till y<sup>e</sup> watres of teeris



passyn ouer wherof reson may drinke watres  
of deuocyon/and the body be abled to receyue  
ge of grace/¶ And thou shalt vnderstonde  
that ofte mynde of my passyon amonge othez  
benefices wythoute nombre souereynly hit  
shall profyte to the in two manere of solas  
ces/that is to seye to putte a waye vnskilfull  
heuynesse/and forto lesse the payne of purgato  
rye ¶ As touchynge to the fyrste hold that

the mynde of my sorowe putteth oute vnskil  
full heuynesse and sorowe of the soule I shall  
shewe the better by ensample than by worde/

¶ There was a discipule of wyldome/whos  
name is wyrtten in the booke of lyfe/the whiche  
aboute the fyrste begynnynge of his con  
uersacyon was soo ouerleyde wyth an in or  
dynat sorowe and vnskilfull heuynesse that  
for the tyme he hadde neyther will to rede ne  
to praye/ne to doo any good werke/

¶ And vpon a daye Iohanne he kepynge in  
his celle was greuously ouerleyde wyth his  
passyon and turmentid wyth vnspleynd sor  
owe/there come from abouen a voyce in his  
mynde/seynge to hym in thys maner/

Why syttist thou her so ydle and 'dulle &  
heuy in thy selfe / rise vp now & treate deuou-  
tly my passyon in thy mynde and my bytter //  
nesse therof Thou shalt ouercome thyn vn-  
ordynatte sorowe And anone as that bro-  
ther herde thys / he rose vp and gaf hym kesely  
to the passyon of oure lorde Ihesu. And fro  
that tyme he was heled / by contynuel replyca-  
con therof / that he felte neuer there after suche  
passion in his soule / And holdo thys moost  
profytable meditacyon of my passion shall re-  
lesse y peyne of purgatorie I shall shewe the  
Loo y actour and maker of kynde leuith no  
thyng Inordynat in his kynde / and also the  
ryghtwisnesse of god leuith noo wickidnesse  
or synne unpunished / but that hit shall ep //  
ther here in this worlde or after in a nother be  
deuly correctid / But that grete peyne and lon-  
ge in place of purgatorie that is delbe after  
the rightwisnesse of god to the synfull man  
for grete synnes that molbe not here be deuly  
punished / ye not to y thousande parte he may  
make shorte and lychtly recompence that  
colde take hit of the tresory of that prepo9

Diij

passion of y<sup>e</sup> Innocēt lambe wythoute wēme  
Jhesu/ For thys precyous tresour that is  
of his grettist charyte and of moost worthy  
persone and greuous sorowe and payne is  
suffisante to heale all syknesse and soores of  
soule/ wherfore a man myghte so applye hym  
thereto/ and soo deuoutely drawe to hym of  
Jhesu meryte and satisfaccyon that though  
he shulde after his deseruyng be punysshed and  
purgid a thousand yere/ by vertue therof he  
shulde soone be delyuered and relecyd/

Disciple My lorde I bespече the for thy  
souereyne goodnesse teche me synfull wretch  
thys moost profytable craft / for alas myn  
owne merytes sufficen not/ wherfore hit is  
full nedefull to me/ for to loke after the mery  
tes of othez

Wysdome If thou  
wylte the longe and bytter payne of purgato  
rye change and turne in to temporell payne  
that is lycht and shorte / thou shalt be helpe to  
kepe and fulfille these thynges that folowen

**C** fyrste of all wyth inwarde contempla  
cyon and sorowe of herte / thou shalt gretly  
wepe the greues of thy synnes/ know//

chynge apon thy selfe thyn Vnryghtwysnesse  
to oure lorde by thyntynge moost bitterly  
What thou hast done / and Whome thou haste  
offendid / or What thou haste deserued / seynge  
thus

      Lorde I haue synned / ye I haue  
synned passynge the nombre of the grauell  
of the see After thou shalt mekely dispise thy  
selfe byfore the eyen of the hye euerlastynge  
domes man / and hold thy selfe soo foule that  
thou shalt not moue dure thyn Vncleue eyen  
lyfte vp to heuen wyth the publycan / ne  
wyth thy pollute lyppes name that gloryful  
ous name)

      Me thou shalt holde thy  
selfe as a man / But as a foule Worme /

**C** And all thy dedis though they ben good  
and meritorye thou shalt sette at nought

**C** And soo Wretchedfull and sorowefull  
thou shalt abyde the grace of thy hyghe Ius-  
tice byfore his yates seynge thus wyth depe  
inwarde sorowe of thyn herte

**C** Fader I haue synned in to heuen / and  
byfore the / and soo am I not worthy to be cle-  
pid thy sone<sup>29</sup> And therfore doo to me as to



one of thy hyred seruantes/ After thys thou  
shalte wyth souereyne affeccyon magnifye  
and commende the meryte of my passyon thy  
kyng that at me is moost copious and plen  
teuous redempcion/ And that the leste droppe  
of that moost precyous blode that largely  
ranne out by al the parties of my body ful of  
woundes hadde be suffysante for the redemp  
cion and satisfaccyon of al the worlde

**I** And thus largely I shedde my blood and  
soo plentifully for to proue my grete loue &  
souereyne pite/ and also to comforte thereby all  
creatures that flee to me for socour And  
the last thow shalt seche wyth a meke and  
a feruent affeccyon/ the hande of thy helpere  
and the meryte of the moost mercyfull aye  
nour lord wythoute ende aske of hym in to  
thy helpe noo thyng doutynge For that  
wel of pyte springynge full of mercy is mo  
re redy to geue y mercy thanne thou art. redy  
to aske hit Disciple

**I** O souereyne gracious worde to me and  
to hem that ben lyke to me wretched synner  
and with souereyne Joye it oweth to be taken

for als moche as we fynde soo redely in thy  
passyon wherthrygh we may wasche alwey ou  
re synnes & doo a weye paynes/and fynde gra  
ce/and deserue euerlastyng blysse/

What shall I molde yelde aye to my lord  
for al thoo grete benefices that he hath geuen  
te me/ O my god I beseeche the teche me thyn  
vniworthy seruaunt hold that I may oonly of  
thy grace please the/for als moche as I fayle by  
myn oon infirmyte/and the litylnesse and  
the vniworthynesse of my werks are not  
couenable      Wisdome      Thow shalt  
haue alwey in thyn herte the mynde of my  
passyon/and all the tribulacions aduersities  
that thou suffrest referre to hit.

**C** And as moche as hit is possible to the  
thou shalt as hit were clothe the wyth the lyc  
kenesse therof.

**C** Also what tyme of my pryue dispensa  
cyon I wythdraue thyn inwarde comforte  
and leue the as desolate/ thou shalt to the lyk  
nesse of y<sup>e</sup> very crucify not seeke comforte els  
where/ but<sup>30</sup> pacietyly abyde wyth hi & haue thyn

inwarde beholdynge. Vpwarde to the fader  
that is in heuen/ forsaynge thy selfe and all  
thy thoughte castynge in to hym/

**A**nd than wythoute doute/ the more that  
is the forsaynge and desolacyon of the inner  
man / wyth thyn wyllie ones to god/ soo  
moche the more thou shalt be lyke to thy cru:  
cify and the more acceptable to his loued fa:  
der/ For sothely thys is the poynte of aduersy:  
te/ by the whiche the best preued knyghtes  
that ben now in heuen in the presence of cris:  
te/ were in thys world moost streptly examy:  
ned/ Also folowe not thy lustes/ but breke  
hem manly/ and than shalt thou wyth hym  
that thou louest drynke the galle of bytternes

Desire the helle of all men/ and to thy so://  
ueraynes geue deuoute obedynce/ and be abou:  
te to brynge all thy werkes to the perfeccōn  
of Vertues/ that it may come to a good ende/  
Also all mysshappes and all sorowfull thyn:  
ges that fallen y<sup>e</sup> shalt commytte to y<sup>e</sup> good  
nes of god/ & kepe y<sup>e</sup> frely in euery dede as a mā  
y<sup>e</sup> were in the tyme of passynge oute of thys  
worlde/ & y<sup>e</sup> shalt euer seche cōtinuel i refute y<sup>e</sup>

bounde of my syde as a wyde in the hole of  
the stone For in that place thou shalt ever  
fynde the moost copious remysseyn of synnes  
the moost plente of grace and a syker defense  
fro all eueles that be fallen

Disciple

Yet haue I a lytell petycyon to putte to the  
euerlastyng wyldome of thy mater of thy  
swetest passyon the whyche thou haste so shor  
tly ouerpasseid that is to seye/ how that wor  
shipfull moder thy trewist serer hadde her  
whan she stode by the crosse/ and sawe her lo  
ued sone byfore hir eyen hangynge there vpon  
soo petyously

Wyldom

Of thy mater I  
pene the leue to goo to hyr and to besely enque  
re and aske of hir mothe what thou wylte/  
Stabat iuxta crucē Ihu matris ei⁹.

Disciple

O mary ihesus. moder what herte haddest þ  
whan thou stode besyde the crosse and behelde  
Ihesu the blessyd frute of thy wombe hangyn  
ge there vpon.

Sothely reson telleth

and experyence prouith. and strength of loue  
shewyth that thou were passyngly sorowfull.  
for thou louedest passyngly

For sithyn

it soo is that the mynde oonly of the passyon



of thy sone maketh somme deuoute creatures  
as they were halfe dede for the grete inwarde  
compassyon that they haue therof / What  
broughte the presence and the syghte of that  
cruell passyon in hyr that hym bare sauoure  
of the worlde. soo Innocently suffrynge.

And sythen thys mynde is soo feruente in y<sup>e</sup>  
herte of the synner. ho<sup>ld</sup> mocke more feruently  
broughte hit in the mynde of the soule of the  
moost holpest Virgine hys moder. Also we  
knowen well that the more feruently that he  
that is experte in loue loueth a nother / and y<sup>e</sup>  
more worshipfull and the more delectable &  
the more profytable the presence of hym that  
he loued is to hym / the more the departynge &  
wantynge of hym. bryngith to the louer ma//  
ter of sorowe. And sothe it is as I hyscne  
wythoute ony doute. that the blessed presence  
of hym was to they<sup>e</sup> loued thyne olone sone  
so derely without comparisyn passid y<sup>e</sup> presen  
ce of all dedely creatures in all maner grace  
Wherefore hit foloweth that his departynge  
and dethe passid all other in sorowe. Good la  
dy therefore abydeyth awhile and answere to

Be though thou be absent in body/But pre/  
sence in spirite telle Be somewhat of the sorow/  
we that thou haddest when thou sawe thy  
sone payned/and the Joye that thou haddest  
of thyn blessed loved sone afore when thou  
wordes were seyd of greetynge

**¶** Ave maria. Maria be that of his grace  
Boued safe to chese me his olone hande may  
den vnto his moder/be knyghte and constrey/  
ned myne herte to hym wyth soo brennyng  
loue that my spyrite myghte neuer receyue so  
uereyne Joye ne souereyne sorowe /but oonly  
of hym & in him/Wherefore in hym I hadde al  
thyng/& his loue was to me full possession  
of al y<sup>e</sup> world My soule was there as Jhu was  
& I leupd more sothfastly in hym than in my  
selfe / & shortly to seye al heuenly & erthely goo  
des thys blessed desired presence broughte to  
me/But farthermore what time y<sup>e</sup> I sawe with  
my eyn hym y<sup>e</sup> was myn olone gotten sone  
y<sup>e</sup> precyous tresour of myn herte so dyspytous  
ly hangynge wyth theues on y<sup>e</sup> crosse/& an/  
guished wyth sorowes of y<sup>e</sup> bitter deth A god  
hold sorowfull & paynfull was y<sup>e</sup> sighte to me

my herte was alwey fro me for he hadde taken  
hym fro me & helde hit wyth hym crucyfyed / &  
I had lost my Boye for cryenge & grette sorow  
wyngynge / in soo moche þat I myghte knethe speke  
& so I faylled in body for sorow & felle down /  
but after I had sumwhat take a yen spryde I  
brake out in to these maner wordys / O thou  
Ioye & cōfōrte of myn herte and lychte of myn  
eyen / sumtyme I salbe þat wyth Ioye & lychynge  
of myn hert but now I see þat wyth grette mour  
ning / & sorow Alas alas / how wretchidly see  
I the now so hangynge on that tree O thou  
all my life O thou oonly comforte of my life  
take wyth the I praye the thy moost sorow  
ful moder / for I desyre greatly to deye / & I maye  
no longer lyue withoute the / sothely I see the  
deye / in whom stondeth all my lyfe & all myn  
hyle O who shall geue me that I myghte deye  
for the / And whan hys moost sorowful  
moder hadde seyd these wordys & other like to  
hem / the sone as forgetynge hys owne pay  
ne & sorowe comfortid swetly hys moder / and  
soo depenge and passynge alwey he tokke hys le  
ue of me / commendyd me to hys dysciple. the

Whiche he syngulerly loued / And whā y<sup>e</sup> herte  
of y<sup>e</sup> moder herde y<sup>e</sup> boye of hir sone so doylfully  
spekyng w<sup>y</sup>th a passyng sorowbe / y<sup>e</sup> swerde of  
bitter mournyng perced y<sup>e</sup> soule of me his mo  
der / And whā I colde fynde none other com  
forte / w<sup>y</sup>th a grete luste I kyssed the hote bloode  
that droppid dōne in to y<sup>e</sup> erthe oute of the  
wōundes of my swete sone in soo moche that  
the moders face was al bloody of the slayne so  
nes bloode O yf thou haddist in y<sup>e</sup> sorowful  
hour seen that woo of the moder haupng  
compassion of y<sup>e</sup> sone thow woldest haue had  
grete sorowbe for the sone / and made none for  
the moder / I wote well that thou myghst  
not haue seen and herde thys w<sup>y</sup>thoute an in  
warde wōnde of sorowfull compassion

Disciple O how harde is that herte that of  
Inwarde styrng hath not compassion of the  
and of thy sorowble blessid mayden and moder  
how euill drepe ben thoo eyen y<sup>e</sup> seen the soo  
sorowfully wepyng / and yet they moue not  
wepe w<sup>y</sup>th the / But what shall I sepe /  
Lo thou moost piteuous moder now I stan  
dyng byfore the w<sup>y</sup>th a wepyng mynde I



beseeche the and charge the on goddis byhalfe  
that thou geue to me thy dere tresour my kyn  
ge and my lord / that for me suffred passyon  
and deth And that vnder thyne forme / In  
the whiche I beholde wyth the Inner eyn of  
contemplacion / hym now in thy lappe vnder  
der the crosse soo pale dede / y that compassion  
and sorowe that was that tyme geuen to the  
as to thyne moder in bodely presence that hit be  
grauntid as hit fallith to me synfull wretche  
at y leste spirituelly in the mynde of my  
soule There ben somme the whiche ben Joy  
full of cleynesse of her lyfe / there ben other y  
presumen of the multitude of her merytys / &  
somme that reioycen hem of the worthynesse  
of goostly exercysis / But what shall I  
truste in / sothly alle myn hope / all myn solace  
oonly hangyth vpon thy passyon my lord Ihu  
**C** And of the grettesse and worthynesse of  
thyne merytys / and of the pite of thy moost  
kenyngne moder / as thou oonly knowest that  
haste consideracion to myne infirmite and po  
uertee / And therefore thyne mynde of my lord  
s passyon is to be taken affectuously in the

chamber of myn herte/ & bothe by worde & by de  
 de by helppynge of thy grace to be folowed/ and  
 wyth all maner worship and reuerence to be  
 magnysfied/ O euerlastynge wisdom of y<sup>e</sup> fa-  
 der of heuen/ loo now I brynge in to my soco-  
 ur & helpe thy swettist moder/ presentynge her  
 to the/ & hydynge me behynde her backe/ for I  
 dare not lyfte vp myne euen byfore the glory-  
 ous face of the thow b lessyd lorde/ but by her  
 I desire to be herde/ Wherefore I beseeche the y<sup>e</sup>  
 wilt haue in mynde all the seruyces & besynes  
 that y<sup>e</sup> toke of hir in thy yowthe/ in y<sup>e</sup> yerres of  
 thy chyldehode/ in swathynge/ reuyng foloke  
 elppynge/ in kyssynge/ and all other seruyces  
 done to the/ And also goode lorde haue in min-  
 de all the sorowes y<sup>e</sup> she standynge vnder the  
 crosse wyth piteuous compassion suffered/ & y<sup>e</sup>  
 grete woo y<sup>e</sup> was in y<sup>e</sup> tendre moders hert y<sup>e</sup> ty-  
 me for the / & for her loue graunte me lorde y<sup>e</sup>  
 as I see y<sup>e</sup> now wyth inwarde affeccōn wyth  
 the eye of trewe beleue/ how thow were so de-  
 dely & soo sorowfully turmentyd/ y<sup>e</sup> I may see  
 y<sup>e</sup> soo gloriously aboue y<sup>e</sup> sterres of heuen/ sit-  
 tyng in y<sup>e</sup> fadres ryght hande in blysse wyth

oult ende/ And also thou blessed mayden and  
moost pituous moder I praye the as thou  
that stondynge by the crosse of thy dere sone/  
feltist affectuously in thy soule the woundis of  
his passion/ and therof thou were made rede  
wyth the spryngynge of his bloode/ and all o  
only thou kepedyst to hym perfite bylcue in to  
the laste ende/ Graunte me meke mayden my  
dere lady that I brynge to my mynde wyth  
an Inwarde deuocyon all these woundis and  
thy sorowe/and heclyppe the wyth the armes  
of myn herte / and as ferryng the felyship I  
lede the to thyne hous by the pate of the cyte of  
Jerusalem as in ensample / & figure of thoo  
thynges that ben passed O thou moder of  
grace I praye the at the laste ende that the  
soules of all the disciples of euerlastynge  
wisdom/ whan they passen oute fro the bodyes  
that thou lady for thy grete goodnesse take  
hem in to thyne armes/and bringe hem wyth  
Ioye to that heuenli Jerlm. there to abide wyth  
thy dere sone god crist ihu in the blisse wyth  
oute ende Amen. How the disciple of  
Jhu euerlastynge wisdom shall gladly suffre

trybulacyons and aduersities for his loue by  
ensample of his suffraunce and of his chosen lo  
uers/

**C**onfolamini consolamini  
popule mi dicit dñs deus noster.

That is to sepe in englysshe/ Ben comfortyd/  
Ben comfortid my peple seyth our lord god. .

**A** Scke soule goostly Whiche after y day  
and tyme of prosperite was fallen in to  
the myghte of aduersite / began to mourne  
and wyth a sorowfull herte made his com//  
pleynce to god wyth inwarde cōpassion/ Bryn  
gynge to mynde y diseases that he suffered wyth  
fore wepyng and teerys shedynge/ And  
whan the forseyde dysciples sepyng of com//  
pleynynge was done / he salve y he had not  
at hande redy/ Where thorough he myghte com  
forte the spirite soo traueplid in aduersities  
for criste / Loo therwyth in a visyon a fayre  
yonge man apperyd standynge byfore hym/  
y Whiche toke hym in his hande an Instru  
mēt of musike that is clepyd a salوترpe mazi  
ed wyth acrossse a bouen/ and therwith plente  
uously fylld his mynde wyth goostly senten  
ces/ byddynge that he sholde lykynge & wisely



pleye therupon & synge and solace hym/and  
make gladd chere to ferfull and dreadfull her-  
tis comfortynge in her lorde god/ And also  
many other that stode nygh hym & were tra-  
uaplynge with dyuerse sickenesse of soule and  
other diseses prayed hym mekely y he wolde  
do soo in to solace & comforte of her trauaple/  
Wherfore he toke y salbtrye of the youge ma-  
ries honde/and vnderstondynge the purpoos  
byfore his pacience began to pleie & synge/& to  
ke his dite of the prophetis wordes byfore/  
¶ Ben comfortid ben comfortid my peple seyth  
oure lorde god/ ¶ And whan he had seyd  
these wordis of comforte & other moo for to  
abate the sorowde of y mournynge spirite. he  
wolde not be comfortid/But weyd more sorp  
and sorper/ For soth hit is y for the tyme that  
mournynge and sorowde is in his course/ We  
te wordis & lpyng maken ofte sythes sorow-  
full hertis more sorowful/as hit is seyd that  
mynstralspe makyth hym that is mery more  
merier than hym y is sorp/ And so a deuoute  
soule y is feruent in y loue of god. the more  
woetly y he felyth by experyence in hym selfe.

the comforte of god after better prefe/ Soo  
moche y more of vnseene byfore Ioye/ he fal:  
lyth all to tereis In y selue maner hit befelle  
soo to olbre purpos/ y to y forseide mournyn  
ge soule y mater of Ioye was turned in to oc  
casion of sorolwe / For he y shulde by reson ha  
ue laughed/ he bygan to wepe wythoute me:  
sure/ And whan he was asked why he wepte  
e what hym epled or what he suffered/ he ans//  
werid e sepe Soo I here aforw whan I was  
in yonge age/ I soughte aboute to gete me a  
wyfe y I myghte wyth hir gracious felyship  
lede a blessed life/ And whan I hadde seen ma  
ny e hadde chose of hem all/ one y was fayrest  
of all other as to my syghte was lykynge e  
plesante/ e large byhestis peupnge e proferpns  
ge hir selfe to me/ leupnge all other/ I assentid  
to hir e toke hir vnto my spouse/ e whā I had  
de dwelled a while wyth hir/ e hadde hope to ha  
ue had grete prosperite e welthe of hir cōpanie  
Alas of a frende she is made an enmye/ e y  
lambe is turned in to a lion/ e so thorough hir  
al<sup>38</sup> my lyfe is fillid wyth sorolwe e wretchedn:  
esse/ and shortly to sepe the tyme wolde not

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suffice/ yf I wolde telle all the aduersities &  
diseases that she hath tormentid me w<sup>th</sup> in to  
thys tyme / But hit is best to me for to sepe  
w<sup>th</sup> the prophete Secretus meus michi.  
My priuete I shall kepe priue to my selfe/  
Nouertheles this that I haue seyd soo in ge-  
nerall shortly hath broken oute Spolently of  
the habundaunce of herte/ w<sup>th</sup> wepinge teeris  
shedynge at the styrynge of the sweete Boys  
of thy comfortynge/ Whan the disciple had  
herde this / he vnderstode that this was the  
myserie of y<sup>e</sup> weddynge of euerlastynge wis-  
dom/ y<sup>e</sup> wyche is w<sup>nt</sup>e for to preue hir louers  
w<sup>th</sup> temperel tribulacyons and diseases/ and  
Whan they ben preued / so to knytte hem in to  
hir loue / and frendeship/ And than he  
turned hym to hir & seyd in this maner/ O  
thou depe cōseple vntesoughte of goddis wis-  
dom/ Why ketyst thou soo and scourgest hem y<sup>e</sup>  
louen y<sup>e</sup>/ and suffrest hem that taken litil fore  
of y<sup>e</sup> for to goo proude. w<sup>th</sup> an v<sup>e</sup> strepyte  
necke/ knowist not well thou that arte four-  
mer and maker of al men/ the feble groude of  
manes infirmitie/ and that y<sup>e</sup> body that is he

in corrupcion ouerlepyth moche the soule / that  
hit may not allwey beholde & take hede to thoo  
thyngis that ben to come here after / but rather  
is constreyned to falle to thoo thynges that  
her ben seen in thys life /

O mooste mer  
cyfull lord god beholde / and see benygnyly ou  
re tribulacions and diseses / & geue vs the ver  
tue of paciēce / and wyth thyn moost free com  
fortis / comferme fro abouen & stable thoo her  
tis y<sup>e</sup> ben feble and vnmptyhti

Wysdom

A yonge hynde foloweth that nelwe is born / se  
kyth the refute of the moder / and for to soloke  
hir tetes / but whan hit is growen & weyen el  
der hit leuyth y<sup>e</sup> moders mylke / and gooth vp  
to the hye hilles / & there is fedde and fely /  
shypid wyth the flocke And soo thou that  
arte passed childis condicions / that hast nede  
to be fedde wyth mylke / and arte come now to  
sadnesse of manes yeres / Hit is tyme that y<sup>e</sup>  
be weyned fro mylke / & drawen fro y<sup>e</sup> tete / & be  
joyned & felyshypid in the nombre of stronge  
men / wherfore by ensample of hem thou shalt  
lerne what y<sup>e</sup> shalt doo / & hold pacyētly y<sup>e</sup> shalt  
bere all maner aduersities / soo y<sup>e</sup> whan y<sup>e</sup> arte



preued w<sup>th</sup> tribulacions as they were y<sup>e</sup> ma-  
ye be felishped to here nōbre In Iope w<sup>th</sup>hout  
ende/ Lpftē Bp thyn herte and beholdē behyndē  
thy backe/ & see y<sup>e</sup> grete compagne of sayntis  
w<sup>th</sup>hout nombre y<sup>e</sup> haue ben fro the begyn-  
nynge of the worlde/ And y<sup>e</sup> shalt mo<sup>ve</sup> vnder-  
stonde y<sup>e</sup> all thoo that pleseden me synghulerly/  
were also in synghuler maner preued by suf-  
france of aduersities/ And for to passe ouer/  
Abraham Mosen. and other patirakes  
pphetis & other w<sup>th</sup>hout nombre y<sup>e</sup> were god-  
dis derlynges Loo what Dauid. of whom  
seith god/ I haue fōūden a man after myn oln-  
ne herte/ spekiith in the saluter thus

**Q**uantas ostendisti michi tribulaciones.  
Lorde how grete tribulacyons hast thou shē-  
wed to me many & wicked/ and thou turned  
to mercy hast quickened me/ & hast este sones  
brought me apen to restē fro the depe disese of  
the erthe/ Take hede how Joseph that was or-  
deyned by god lorde of egypte/ fyrste by enuye  
was solde of his bretherne in to egypte/ & ther  
falsely accused/ and defamed of a wicked wo-  
man & soo put in to prision wrongefully/ and

there laye longe tyme / Also take hede / how þ  
holy prophete Iſaie was ſaſſen wyth a treen  
ſalwe / Jeremie that was halowed in his mo:  
der wombe was ſtoned to dethe . Ezechiel  
was cruelly brayned . Danyel caſte in to the  
pitte of lyons . Job & Eſobie harde aſſayed  
wyth temptacions of the worlde & of þ fende  
Machabes wyth wonder tormentre putte to  
cruel dethe / & otheſ ſadres wythoute nombre of  
the olde lawe all proued wyth diuerſe & grete  
trybulacōns / Furthermore yet beholde my de:  
reſt loued frendes / þ apoſtles lyuynge in this  
worlde in grete pennurpe in hunger and thirſ  
te / in colde & nakidneſſe . in priſones & betyn /  
ges & all maner of diſeſe of this life that thei  
putte hem ſelfe wyllfully to . & yet neuer faylyn  
ge in tribulacions nor grutchyngeſ nor play  
nyng as þ doſte / but were pacient in deſpites  
in repreneſ / & Joyful for my ſake in al maner  
of ſorowes / & diſeſes Also who þ beholdeth  
þ holy martyrs ſuffrynge ſoo many tormen  
tes wythoute nombre / & harde dethe . how dare  
they complayn hem of tribulacyons / Also  
confeſſours and byrgyns that ſuffrid here

in penaunce wyngge longe martyrdom. and  
yet all day in the brode wepe of y<sup>e</sup> worlde ben  
somme that for y<sup>e</sup> loue of god sufferful har  
de/bothe yonge men & olde maydens & wydo  
wes & weddid folke. and taken it mekely  
wyth grete deuocō Whos grete trybulacōn  
and disese/ & hit were knowen by reson sholde  
stoppe thy molthe of pleyngnge/ and putte  
the in silence/ Hast y<sup>e</sup> not in mynde y<sup>e</sup> notable  
ensample of that deuoute weddid woman the  
whiche shewid to the in confession how she had  
lyued wyth hir housbonde twenty yeres / the  
whiche was not in maners lyke to a man. but  
as a fers lyon ofte sythes wyth a naked swer  
de ferde as he wolde haue slayne hir all wyth  
betynge & many dispites/all tymes turmen  
tid hir soo y<sup>e</sup> holy woman/that welner euery  
hour at the syghte of hym she drede and looked  
to haue ben sodenly slayne and dede/

**C** And yet that deuoute woman pacyently  
sufferynge all thys/and not chydynge or  
grutchynge agen prayed the soo deuoutly for  
to praye for that wicked man/

**C** And thenne as thou knowyst well thou

liftyngge By thyn eyen towarde heuen knyocke  
dyst on thy breste/ and wyth a shamefull herte  
knowlechedist y thy suffraunce of disese was  
but as nouzt/ and y thou were but as ydel in  
regarde of hen. Yet also for to conclude this  
letter, and teche the pacience in aduersitees/ fin  
dist not in thoo bookes that thou redist al day  
soo lifyngely/ that is to sepe the colacions of  
fadres and the lyues of fadres /holo

Asanye. Makarie. and Poule. And other  
holy fadres in deserte / lifyngge many yeres/  
and ferre fro all the worlde Suffryngge tribu  
lacions and diseses wythout nombre/ y gre  
te deuocyon and pacience ladden an holy and  
wonderfull lyfe to all mennes sighte/ Arte  
thou not ashamed when thou beholdist all  
suche/ and conceytest wyth all thyn herte for to  
be nombred in to theyr felyshyp/ and yet thou  
wylt not folow her suffrages in the leest po  
ynt/ wylt thou be ouerleyd wyth sompnolenz  
ce and Idelnesse amonge soo many doughty  
knyghtes/ Maye god forbede/ letyde the hit  
neuer/ For loo thou arte now turned in  
to mannes astate/ and therefore caste alwey



now childhoode and dresse the and make the re-  
dy to stronge and myghty batayles/ Disci-  
ple Sothly the mynde of soo many worthy  
fadres is as hit were a lpyngge mynistrall/  
Ipe in a feste of dilicate wyne. and eueri sou-  
le sette in trybulacyons hit shall be swetter  
than hony/ Wherefore that tyme that I behel-  
de wyth the Inner eye of myn herte these glori-  
ous doughty knyghtes of the hye halles of he-  
uen and her wonderfull dedes/ I see my sel-  
fe but as a poore lytil worme/ and that lytil  
disese that I wende I hadde suffered/ at the sig-  
hthe of hem I leste/ and softly syghed & mour-  
ned/ But I wolde wite whether casuel fortu-  
ne and trybulacions agens the will ben hel-  
full and medefull/ and why thou arte wonte  
for to visite thy frendys/ rather by aduersities  
and diseses than by prosperite and eeses  
Wysdom In on question as hit shewyth thou  
askest thre doutes/ for to be assyled to the/ that  
is to sepe of the fallynge or commynge of try-  
bulacions/ and of the maner of hem/ and of  
the causes of hem/ And as to the fyrst/ holde  
this sentence sadly groundid that what maner

aduersite fallyth to the/hit is done and sente  
by his Will and prouidence/ by whos Vertue  
all thynges ben made and kepte in her kyn-  
ge/ soo y in that partie hit shall not be clepid  
casuell/But ordeyned by god/ And as to the  
seconde that is of trybulacions that comen a-  
yens the Will/thou shalt knowe and vnder-  
stande that though that thinge that is ayens  
the Wyll in partie is not meritorie/ neuerthe-  
les yf a wyse soule by vnderstandynge wyll  
gladly suffer y that is sent and comyth fyrste  
ayens y wyll/ & soo folwe y wille y was fyr-  
ste rebelle mekely to y yerde or scourge of god  
makynge Vertue of nede/ no doute but y that  
semed before as venemous and wicked shal  
after become holsom and meritorie/ and shall  
profite to the goostly encrease of Vertues/  
For yght soo for sothe the euerlastynge wis-  
dome of god fro the beginnyng of the worlde  
hath drawen to hym ayens her fyrste Will/  
creatures wythoute nombre/ and compelled  
hem y were fyrste rebelle to entre in to lyfe/  
But touchynge y thrydde question y is why  
y the y ben goddis chosē children ben her i this

Worlde ouerlepe wyth aduersities/ take thyse  
for an open skyl and reson that for als moche  
as the wyttes of man ken redy to euyl fro his  
fyrste youthe soo forthel/ Therefore the wey  
of ryghtwysmen is resonabely to be haggged  
wyth the thornes of trybulacions/ lest that  
wicked lykynge mynistre mater of trespas-  
synge/ so that euery chosen soule be here in this  
wretched lyfe ouerlepe wyth contynuell tribu-  
lacions/ that therby he be compellyd as ayens  
his will for to draue vplwarde to the euerlas-  
tyng lyfe in an other worlde/ Disciple

I beleue well that temporel tribulacions &  
diseases ken profitable and merytoze/ soo that  
they passe not the myght and the possibilitie of  
hym that suffrith hem/ But loo now the pa-  
ynful presence of hem greuith soo moche and  
diseith other while that they semen passyn-  
ge manes myght for to bere Wysdom thyse  
is contynuelly the condicions and maner of  
wretchis that hem thynken for olone diseases  
and tribulacions passen all othez/ and euery  
man felynge his olone harmes is more sorry  
for hem than for othez mennes harmes / and

passyngly greued/Whan y gooth alwayne and  
a nother comyth the selfe difficulte of plainyn  
ge abidith/ Wherfore all exceptions putte a  
weye submitte the to goddis wille and take  
gladly his scourges / For he is the trewe god  
that will not suffre hem that ben his chosen  
to be temptid aboue myghte/But he shall ma-  
ke wyth temptacyon also comforte that they  
molde here hit/ Why than yet quakest thou  
and why dredist/ For sothe he is moost pite-  
uous/ & therfor he will helpe. he is moost wise  
and therefore he wote best what is expedient  
and profitable to every man. & also he is mo-  
ost myghty/ And therefore his moost stren-  
gest hande fulfillith & performyth there as a  
man of hym selfe saylyth/ Wherfore caste thy  
thought in to god/ & commytte the to hym/ &  
all thy care in to hym. for he hath cure & char-  
ge of the/ goo nere & sey trustly to hym/ My  
dere fader thy wyll be fulfillid and not myne  
And what tyme trybulacyon comyth to the/  
goo oute gladly ayens so worthy a ghest be-  
nignely hym receyvyng/and sey in thys ma-  
ner wyth gladd herte/ Welcome be thou my



frende tribulacion/ Disciple Al lorde god holt  
lyghthe is thys to sepe/ But holt harde to perfor  
me in dede that is seide/ for the bytter woundys  
of heuy trybulacyons ben full sore and pyn/ /  
full. Wisdom Vt hit soo were that tribulacy  
ons greued not / they myghten not sothely be  
clepid tribulacions/ Wherfore tribulacion for  
the tyme that hit lastith is noyous and 'gen'  
drith heuynesse/ But what tyme hit is passed  
and ouercome hit souereynly gladyth & com//  
fortith/ Hit hath shorte bytternesse / But longe  
comforte and gladnesse/ Trybulacion that  
falltyth often sythes/by custumable berynge  
of pacence/at the laste trybulacyon is ouer  
come/ So that a nother like semyth not trybu  
lacyn/or ellis hit is lyghthe to bere/ As a mā  
that is wonte to merueylous and gaste full  
thynges/for custome takyth the lasse sore of  
hem/the grette habūdance of / Wetnesse of god  
in soo moche were not to the so merpforte.ne  
soo grette preyssynge worthy as trybulacyon  
pacently suffered thorough feruente charyte  
For we fynde moo that by prosperite of the  
worlde haue fallen/ than thoo that by aduersi

tees broken / than fallen fro her goostly pur  
poos / And sothly yf hit soo were y thou had  
dest souerayne cūpnge of all the. viij. artes  
and passedist in eloquence and subtilite of ar  
gumentis all the philosophres and logiciēs  
all that shulde not helpe the / nor further so mo  
che to good lypunge as thys one thyng y is  
necesarye to helpe the soule / that is to seyn thour  
charyte of a clene herte and good conscience &  
seyth not feyned to forsake thy selfe / and com  
mytte the all holy to god in all maner tribu  
lacyon / and for to obeye pacētly to hys wyll

For that that was spoken of before / is  
comyn bothe to goode men and to euyl / but  
this is oonly propre to hem that ben chosen  
where is soo grete passyng worthynesse of e  
uerlastyng blisse to rewarde temperel passio  
nes / that who soo wolde wisely beholde and  
take hede / he sholde rather chese wyllfully to be  
many yeres in an hote breennyng ouen of fy  
re / thanne to be priuyd and wythdrawe of  
the lest mede that is reserued to hym in the  
blysse that is to come

And why

soo for the trauayle & disese hath an ende / But  
the mede and the blisse is wythoute ende.  
Disciple O thou souereyn and vnspekable  
pite hold souereynly swete and lykynge the  
se organes solowen in the eeris of hym that  
is sorowfull O wonderfull & worthy cha/  
rite of thy pite aboute vs in as moche as y  
settist thyn herte soo aboute a wretchid man  
that is turmentid and desolate / and that thou  
vouchest safe soo to lessen oure sorowe / & com  
forte hem that ben heuy and mournynge / For  
whyle thou spakist soo swetly / the spirite that  
suffryth sorowe is lightenid in thy heuenly  
melodey / dryueth alwey for the tyme the spirite  
of sorowe that diseth y mynde soo that hit  
maye be y lyghter foren / and yf hit soo were  
that me were yeuery choyse / I had leuer conti  
nuelly suffre aduersitee / soo wyth thy moost  
swettist comforte / than to lake aduersitee and  
therwyth not to haue thy moost precyous  
opnement / Wherefore do now forth wyth me  
as thou haste begune / For that man thynkith  
that all y he suffryth is as nought to whom  
euerlastynge wiscome soo swetly harpith in

aduersyte/ Wyfdom/ Wylt thou now here  
the harpe of goostly musike fayne and swete  
tely solowynng/ sytte vp and take heed kesely to  
the precyous frute of temperell aduersytes/  
ryght as in an harpe the strengys in proporci  
on streyned and dorested yeven swete solone  
to hym that hearyth hit/ ryght soo every chosen  
man what tyme that he is ouerlepd wyth ad  
uersyte/ he is as in maner by strengthe oute  
of hym selfe constreyned / and more playn  
made able for to yelde a swete heuenly melodye  
For thou shalt vnderstande that temperel try  
bulacyon is dispised of thys moost woode  
worlde/ but of the hye comes man god hit is  
demed full precyous/ For tribulacyon quen  
chith the wrathe of the hye Justyce and tur  
nyth hys harde ryghtwysnesse in to frenship  
and myldeesse/ And he that sufferyth gladly  
aduersytes for god/ he is made lyke to god in  
his passion / and therfore he is knytt to hym  
as to his like felowe by the knotte of loue/  
Right as the daye sterre shewyth before to  
this worlde / the nyghe ryngge of the sone/  
Ryght soo dooth goostly tribulacyon/



For hit shewyth the nyghtynge of the hie he-  
uenly sone comynge to comforte of a soule  
that is in trybulacyon/ And ryght soo as  
a darke nyghte gooth tofore a bright shynyn-  
ge dape/ and the colde sharpnesse of Wynter go-  
oth by fore the lykynge hete of somour / ryght  
soo tribulacion comynly gooth byfore both the  
Inner and the Outer comforte of a good soule  
What is thanne more profitable/ or what is  
more precyous tresour/ sothly noo thyng/ for  
hit dooth a waye synne/ It slakyth purgato-  
rye and putteth a waye temptacyons / It clen-  
syth fleshlynesse/ hit reueloth the spiryte / hit  
strengtheneth the hope. and gladyth the chere/ hit  
bryngeth clevenesse of conscience and yeryth  
contynuel plente of inwarde Joyes and lykyn-  
ge/ hit genderyth forsakynge of the worlde/ but  
hit genderyth the loue and the famylaryte of  
god/ hit wylle for to lessen flesshely frendis  
but comynly hit encreasith the grace of god/

It is a streyte waye/ but therwith spier  
and compeduous and shorte ledynge to lyfe/

Wherefore every wittie man/ now take  
heed how grete a fole he were that wolde ofte sy

thes take to the prosypte of tribulacion / and  
therbyth desire not his supportacyon  
O lorde god how many ben and haue ben / the  
whiche shold haue done the moost horrible syn  
nes / but hit had soo ke that thorough the pite  
uous dispensacion of god they haue ke preser  
ued by the meane of tribulacions /

And what more shortly there mape noo  
tunge telle / nor herte thynke how profitable  
hit is to suffre aduersytes paciently

**Disciple**

O lorde Ihesu how openly now hit shewyth  
what thou arte /

Forsoth hit is hat thou arte that souereyne  
worthy wysdome wythoute comparisyn to all  
wedly creatures the whiche shewyth and brin  
gest oute in to lycht of knowynge thy soth  
fastnesse wyth the swete sauour of thyn oute  
spekyng / soo that thou leuest no place of dou  
tynge therof in vs /

Wherefore hit  
is no wonder though that men suffre all ad  
uersytes gladly the whiche arn comfort /  
tid by the soo swetly.

**C** But now

my sweete face! Loo. I fallynge downe at  
thy feet/ With a deuoute affectyon of my herte  
I yelde thankynge to the for all my present  
aduersities/ and also for all y<sup>e</sup> grete letynge  
and scorgynge/ With whiche thou vouchdest  
safe to chastise and leuen me in to thys tyme.  
the whiche semen to me sumtyme soo greuo-  
us/ that as though they come fro the wrothe  
enmye/ But now in a wonderfull maner all  
these dredefull thynges ben sone passed/ ryght  
as the morowe clowde/ so they ben now be-  
fore my syghte thorough thy gracypous wor-  
chynge as they had neuer ben. and soo I am  
compellyd for to seye wyth the wyse man.

*Modicum laboravi.*

I haue trauelyd but lytil.

*Et inueni michi multam requiem.*

And I haue founde moche reste / For sotheli  
what tyme that I wyth the eyen of an amo-  
rous herte behold the that art the oonly treso-  
ur of myn herte/ and clyppe the wyth the in-  
warde affectyon of all my desires/ I forgete al  
sorrowfull thynges/ and they passen oute of  
mynde/ and all thoo that myght haue trauey

led or sorowed me/ But now furthermore  
thou everlastynge and souereyne wysdome  
and the principall comforte of myn herte/ I be  
secke the that as thou hast tauzht me and com  
fortid me to bere paciently tribulacions and  
aduersytes/ soo thou enfourme me/ hold that  
I shall bothe in prosperyte and aduersitee/ liue  
ryghtwisly and plesyngly to thy loue/ and  
that compedioufly and in shorte tence.

Hold the disciple of Ihesu everlastynge wis  
dom shall kepe hym in trew goostly lyfe that  
is groundid in the loue of Ihesu/ and hold he  
shall flee and eschewe that is contrary therto.

**I** see that feliship of sayntis the whyche  
as moroughe sterres shone in the  
darke nyght of thys world/ and as grete ligh  
tis sheden oute the beames of theyr cleve cur  
rynge/ thou shalt fynde summe the whyche  
passyngly were perfiteley groundid/ not oonly  
in actife lyfe and Vertu/ but also contemplaty  
Of whose techynge and ensample thou ma  
yst take y<sup>e</sup> moost perfite doctryne and love of



trewe goostly life/ Neuertheles/ I wyll yn-  
ge for to condescende to thyn experience and yn  
connyng/ I shall yee the shortly summe  
pryncples of goostly lyuynge/ as for a memo-  
ryall/ the whiche hauyng alwaye atte hande  
thou shalt moue be sette in ryghte worchyn-  
ge/ wherefore yf thou desyre for to haue the per-  
feccon of goostly lyfe/ the whiche is to be desy-  
red of all men/ And yf thou wyll in haste  
take hit vpon the wyth a feruent spirite man-  
fully/ thou shalt fyrst wythdraue the fro euyl  
felishippis and noyous famyliartyes / and  
fro al men that wolde lette thy good purpoos  
Sekynge alwaye oportunitie where and in  
what tyme thou mayst fynde a place of reste/  
and there take the pryue sylences of contem-  
placyon/ and flee the periles of dysturbance of  
this noyous worlde/ All tymes hit  
longith to the principally to stude to haue  
the clennesse of herte/ that is to seye soo that  
closynge thy flesshly wittes/ thou be turned  
in to thy selfe/ And that thou haue in  
as moche as hit is possible/ the doores of thy  
herte besely closed / fro the fourmes of oute

warde thynges and ymagynacyon of erthly  
thynges For sothly amonge alle goostly  
exercyses / clenness of herte hath the principa  
lyte / as fynal entencyon and rewarde of all  
the trauayles / that a chosen knyght of cryste  
is wonte for to receyue / Also thou shalt  
loose thyne affeccyon wyth all thy diligence  
fro all thoo thynges that myght lette the fre  
dom therof / and fro euery thyng that in any  
maner hath myzt or polber / for to bynde and  
draue that affeccyon to hit after that / that is  
wrytten in moyses lawde /

**C** Maneat vnusquisque apud semetipsum et  
nullus egrediatur ostium domus sue /

**C** Euery man dwelle by hymselfe / and noo  
man passe oute at y<sup>e</sup> dore of his hous vpon y<sup>e</sup>  
sabbote daye. y<sup>e</sup> is thus moche for to seye / For  
to dwelle a man by hym selfe or in hym selfe  
is to vnderstande y<sup>e</sup> he gadre to gedre all y<sup>e</sup> va  
ryenge thoughtis & affeccyons of his herte. &  
haue hem knytte to gedre in to one sothfaste  
& souerayne good / y<sup>e</sup> is god / & for to kepe y<sup>e</sup> sab  
bote is to haue y<sup>e</sup> herte free & vnboude fro all  
flesshely affeccous y<sup>e</sup> myzt defoule y<sup>e</sup> soule / & fro

all the cures and besynesse of the worlde/ that  
myghte distracte hit/ and soo reste swetely in  
pres of herte/ as in the haven of silence / and  
the loue and felynge of his maker god

Aboue all other thinges forsothe lete thyse  
be thy princypall entente and besynesse / that  
thou haue allwaye thy soule and thy mynde  
lyfte vp in contemplacon of heuenly thynges  
soo that the erthely freelte at the laste hit be  
hesely drawe vp to thoo that ben abouen/

And what thynges soo euer be that is dy//  
uerse fro these/ though hit seme grete in hit sel  
fe/ as chastysynge of the body / fastynge / wa  
kynges and other exercyses of vertue / they  
shold be taken and demyd as secundarpe and  
lesse worthe/ But in soo moche they ben expedi  
ent and profytable/ as they profyten and hel//  
pen to the clenness of herte/ And therefore  
hit is that soo felwe comen to perfeccyon/ for  
they dyspende hir time & myghtes in meane thyng  
ges y ben not moche pfitable / & y delwe reme  
dyes they leuen & putten behynne / But yf y  
desirest for to come by a ryght way to the ende  
of thy entent/ y shalt souereynly desire to con

tyme in clenness of herte/and reste of spiryte  
and tranquillite/and for to haue thyn herte be  
fely liste vp to god/ **Disciple** Who is here in  
thys dedely body that may alwey be kynyte to  
that spirituell contemplacyon/ **Wysdom**

There may no dedely man be alway fixid & set  
te in to thys contēplacyon/ But for this cau:  
se that sentence before is seyd/ that thou kno  
we where thou shalt haue fixid and saddely  
sette the entencyon of thy spyrite/and to what  
destynacyon/ thou shalt alwey draue the be:  
holdynge of thy soule **Th**e which what tyme  
that mynde may gete/ thenne be he gladd/ and  
whan he is distract & drawen aweye / thenne  
be he sorow and seke as often as he felyth hym  
selfe departid fro that beholdynge/ But yf y  
wylte perauētūre wyth a cōplaynyng soye  
come apens me/and seye that thou myght not  
longe abyde in one maner astate / thou shalt  
knowe and vnderstonde that the vertue of  
god may doo and worche more than ony man  
may thynke/

Wherefore hit fallyth ofte  
tymes that the thyng to the which a man  
brynith hym at the begynnynge wyth a ma:



ner violence and difficulte/afterwarde he  
shall doo hit lyghtly / and at the laste wyth  
grette lykynge/ soo that he contynue and leue  
not / fro that fyrste he hath begune/ Here  
now my dere sone the disciplyne of thy fader  
take heed to my wordes / and wyrite hym in  
thy herte as in a booke/ And stable hit in thy  
mynde / folowe thou not the multitude of  
wretchydnesse of hym that goon backwarde  
after the desires and the lustys of his hertes  
In whom deuocyon is slakyd / charyte is  
coldid/ and all vertues ben wythdrawe/ Obe  
dience is caste down/ the whiche coueyten to  
be ouer other men in prelacie. and seken besely  
worshippis / and depeatly seruen to y<sup>e</sup> wombe  
The whiche ouer mesure sechyn pestis / and fo  
lloven rewarde / these persones recepuen in  
this worlde that that they coueyten / as for the  
mede of here werkinge / But in a nother wo  
rld thy shalke leste boyde of euerlastyng Joye  
Wherefore folowe thou not these maner fol  
ke / but take heed besely to thoo worthy follo  
ers our holpest fadres the whiche spradden ou  
te that swete odour of her souereyne holynesse

and heſpe were to take her purpoſe with ſuche  
entete & cōuerſacion as hit is now ſhelved to  
the Wherefore whether y ete or drynke or any  
other thyng doo lete ever this voyce of the  
ſweete fader ſolone in thy ceies thus amo  
niſſhyng & ſepenge to the / My ſone turne  
apen in to thy heite wythdrawyng y fro al  
thoo outwarde thynges y myght lete the fro  
Vertue in as moche as hit is poſſible to the / &  
wyth a fervent love cleynge ever to y ſouer  
eyne good y is god / and haupng alweye thy  
mynde liſte bp in contemplacyon of heuenly  
thynges Soo y all thy ſoule wyth y myztes  
& ſtrengthes therof be gadred to geder in to  
god & be made one ſpिरित with hym / In whom  
ſtante y ſouereyn perfeccion of all y weye of  
lyuyng in thys worlde / Soo than take this  
ſhorthe doctryne for y ſourme & y maner of thy  
lyuyng y is now geuen to y / In which ſtan  
te y ſouereyn of all perfeccion / in y which  
yf thow doyle heſely studie / & trewly fulfille  
hit ineffecte / y ſhalt be bleſſed / & in maner be  
gynne everlaſtynge felcrite in thys frele body  
My ſone thys is y heelful weye y mynarieme

ȝ was tauzt of ȝ angel kepte hym selfe & bad  
his discipule to kepe it/ **I** Hoge tace quiesce  
That is to sepe flee and kepe silence/and he in  
reste/ these he sepe den ȝ pryncipall meanes  
of goostly hele/ Also thys souereyne doctryne  
the goostly wisdom shewyd & opened to a dis  
ciple that thou knowest/ What tyme that he  
enforumed him openly of his estate/for what  
tyme that the forseyde discypule purposed hym  
in maner for to occupie hym woth the scien  
ces fouden of man/there beganne many Vani  
ties growe vpon hym as hit were vpon hys  
bakhalfe/ & thenne began to aspire more than  
hit behoued the coueytise of temperell auauce  
mêtes and worshippis/ And when his tyme  
came / for ȝ which he had longe tyme trauay  
led/and shold haue he put vp to thoo worship  
pis that he had desired / he beganne to thynke  
wothinne hym selfe what was moost sped//  
full to hym/ & what shulde moost plese god  
And soo hit byfelle vpon a tyme . that after  
matens he fell down in his prayer ful strapte  
woth his bodi prostrate / and woth all his de  
uocion assyde of god that he wolde vouchsa

fe to shewe to hym what hym was best to  
 doo/ And at the laste respyngge by two hys pray  
 er/ and lenyngge hym vpon a deske/ The salwe  
 in a visyon as hit were a fayre yonge man  
 comyngge to hym/ the whyche toke hym by the  
 hande and ledde hym in to a cherche / whereyn  
 was bylded a lytel celle / and therein dwel /  
 led an olde man solitarie ledyngge an ankyrre ly  
 fe / and he was olde and hore haupngge a longe  
 herde / and the grace of god shyned in hym.  
 And beside the celle of the forseyde olde man/  
 there apperyd a ladder streyghte vpon hygh/  
 in the whyche y forseyde yongelyngge goyngge  
 vplwarde and downwarde as hit were pleyen  
 ge / the brother that salwe this and seyde to him  
 thus Come nere and herkien the lesson that  
 I wyll rede to the / to whom anone the brother  
 gladly respyngge / coueytyd fyrste to see the bo  
 ke wherof he sholde here that lesson / And than  
 he salwe in his handis a wondir olde boke of  
 lytil quantite the which as to the syghte se  
 med as of none reputacōn & of lytill valure /  
 & was none hede take to / But thenne that  
 yongelyngge beganne to rede in these wordys



**E**ons et origo omniū bonorū homini spūa  
li est in cella sua iugiter cōmorari/

That is to seye. the Welle & the begynnynge  
of all goodes to a spūel man. is to dwelle he  
sely in his celle. the whiche wordis of ȳ pon  
gelynges molto the I radde on that olde boke

Soo swetly soloweden in the brothers cerves/  
& in hys herte so lykyngly wroughte/ that hym  
thoughte of hym selfe al to gedir meltid in to  
heuenly loue / soo that of the vertue & effecte  
of thoo heuenly wordes/hit was oppnly se//  
wid & knowen what he was that radde thco  
wordes/and whan after ȳ requeste of the bro  
ther / the forseyde ponglynge hadde rehersed  
este sones the forseyde wordes/ **E**ons et ori  
go omniū bonorū.

The brother for Joye  
that he had therof in his herte. brake oute and  
seyde. O lord how precyous & pfitable is thys  
helpful doctrine/ & the he asked whether he was  
of ȳ nombre of wyse men ȳ broughte forth  
thys shorte fructuous sepyngel/ The ponglyn  
ge answered and seyde/ he that souereyne.

Arsepye. And whenne the brothere forther  
more made instance that he shold receiue hym

more of the forseide booke/ he bygan ofte to rede  
and seide. *Conuerso Fons et origo omni  
um malorum sunt discursus inutiles euan  
gelizantium.* That is the Welle & begyn//  
nyng of all euels or wickynesse/ then y Bn  
profitable rennyng aboute of prechours/ the  
Whiche worde the forseid brother takynge  
With a maner turbulance & gutchynge of her/  
te/ was aboute to argue and make reson in  
to y contrarie/ alledgyng for hym y goynge  
aboute thorough all the worlde of the holy a/  
postles only for the cause of prechynge/ but  
he toke non hede to that these wordes were not  
oonly of prechours/ But also of all thoo  
generally y couerten in goostly lyuynge to  
please god/ For very soth hit is y to every su/  
che man, hit is the begynnynge of alle euels/  
yf he wyll loose his brydel to Bnprofitable  
rennynges aboute/ Wherefore y forseide pong/  
lynge mekely answered to y reson of y broder  
& With al myldenes seide Wite y Well brother  
y y forseide philosophur y is to seye Arsenpe.  
repreueth ful moche Bnprofitable rennyng a  
boute/ & herewith y Vision passed away/ & there  
y forseide brother felte sheding in hym selfe an

heuenly comforte/and began to thynke and  
haue in mynde/thoo thynges that he had her-  
de & seen byfore & merueylid gretly who was  
that phylosophir' Arsenye. For that tyme he  
gaf all his dylgence to wordly philosophie  
& to the maysters therof/but of goostly phylo-  
sophie and the techers therof he toke not soo  
moche hede and theñe he seyde thus to hymselfe  
Loo how mani bookes of diuerse philosophirs  
thou haste redde and herde aledged the auc-  
torites of hem/ but of thys Arsenye. thou  
fonde none mencyon made in ony of hem/ &  
theñe at the aste he thouzt thus/perauenture  
thys is that/ Arsenye. the moost famouse  
philosofpir of cristen doctrine that souereyne  
anker/whom thou herdyst somtyme alledged  
though hit now be oute of thy mynde/and in  
preys herof perauenture/hit is that thou saw  
the forseyde olde man dwellyng in a lytil celle  
and by y olde booke that y yonglynge helde in  
his hande and redde vpon/is vnderstonde the  
booke of lyfe of fadres and her collacions/ the  
whiche booke is as an olde forlette thyng and  
is lytil take hede to of many men.& neuerthe-

les the rule of all perfeccion & the sothfaste sci  
 ence of crysten phylosophye by certayn expe-  
 rience is knowen & conteyned therein/ Wherefo-  
 re y<sup>r</sup> forseyd broder erly on the morowe aroos  
 & toke y<sup>r</sup> forseyde boke of y<sup>r</sup> lybrary Wyllynge  
 to knowe y<sup>r</sup> sooth whether therein were contey-  
 ned y<sup>r</sup> forseyde Arsenye and his seynge byfo-  
 reseide/ anone as he hadde opened hit he foude  
 bothe hym & his sentence/ the whiche y<sup>r</sup> forseyd  
 yongelyng had radde clerely Writen in y<sup>r</sup> boke  
 Wherefore y<sup>r</sup> forseyde broder held hym selfe suf-  
 ficiently by these wordis spoken before enfour-  
 med & tauzte / & therē he left y<sup>r</sup> scoles of natu-  
 rell science & worldly wisdom and toke hym o-  
 nly to thys scole of goostly science & heuenly  
 wisdom/ & sayde for to conferme hym to the  
 seynge of the forseyde Arsenye / Disciple.  
 Thus these wordis as they comen oute of he-  
 uenly shewenge meue me so in al parties that  
 thorough their moost lykynge swetnesse y<sup>r</sup> fer-  
 uour of deuocyon is in me encreased / & a pley-  
 ne waye of more perfite lyfe is gauen to myn  
 vnderstandynge/ & all maner difficulte good-  
 tys is putte a waye from me.



H ow þ̄ discip̄le of everlastyngē wisdom shal  
lern to cūne depe & deſir̄ to depe for þ̄ loue of  
Iheſu.  
Capitulum quintum/

**D** iſciple. ſythen hit is ſo þ̄ deſyrenth  
nought to man. But rather fro him  
takieth & pr̄pueth hym of that he hath / Wherof  
profitith thys doctryne of deſy tell me. hit ſe-  
myth wonderfull / & therfore teche me heuenly  
maſter / Wiſdom / Thou ſhalt vnderſtonde þ̄  
hit is a ſcience moost profitable & paſſyngē al  
other ſciences for to cūne depe for a man to  
knowe þ̄ he ſhal depe / that is comyn to al men  
in as moche as there is no man þ̄ may euer  
lyue or hath hope or truſt therof / But þ̄ ſhalt  
fynde full felwe þ̄ hauen thys cūnyngē to  
cūne depe / for that is a ſouereyne yefte of god  
Sothly a man for to cūne depe is for to ha-  
ue his herte & his ſoule at all tymes v̄wardē  
to thoo thynges þ̄ ben abouen / that is to ſepe  
that what tyme deſy comyth hit fynde hym  
redy / ſo þ̄ he receyue hit gladly wythoute ony  
wythdraynyngē / ryȝt as he þ̄ abydyth the deſy-  
red comyng of his deere loued felowe / But alas  
for ſorowe þ̄ ſhalt fynde in ſumme velyggyous  
as well as in veyne ſeculere full many that

haben so moche y deth/ y bnnethes wyllē they  
 haue hit in mynde /oz here spekē therof/ They  
 wolde not goo fro thys worlde/ & cause is/ for  
 they lernid not to cūne depe/ they spende mo:che  
 of her tyme in beyne spekynge/ in pleynges  
 & in bayne ocupacions & curiosities/ & other  
 suchē beyne thynge/ and therfore what tyme  
 deth comyth sodeynly/ for as moche as he syn  
 dith hem bnnedy he dralwyth oute of the body  
 y wretched soule/ & ledith hit to helle/as he wol  
 de ofte sythes haue done to the (had not y han  
 de of the grette mercy of god wythstande hym/  
 Wherefore leue y beyne thynge to hem y ben  
 beyne/ & geue good entente to my doctrine the  
 whiche shall pfitē y more than choyse golde/oz  
 all y folkes of all philosophres y haue ben/  
 And y this doctrine of me y more feruently  
 moue y/ & y hit be alwey dwellyngly fixid in  
 thyn herte/ Therefore vndir an oppyn ensaple I  
 shall geue the y mysterie of thys doctrine/ the  
 whiche shal profite y gretly to y begynnyng of  
 goostly hēle & to a stable foudement of al ver  
 tues/ see now therefore y lyknes of a mā dyng  
 & therwith spekig to the/ And theſe y disciple

berynge this began to gadet all his Wittis fro  
outwarde thynges/ & in hym selfe besely to con  
sidere & beholde y lyfinesse sette before hym/ for  
therne there apperid byfore hym the lyfines  
of a fayre yonge man the whiche was so deyn  
ly ouercome with deth in hasty time for to dey  
& had not disposed for the hyle of soule before/  
for y whiche wyth a careful boye cried & seid  
*Circūderunt me gemit⁹ mortis dolores in  
ferni cicūderunt me.* That is the wey

mentynge of deth haue bmblyppid me/ &  
the sorowes of helle haue enuyronned me/  
*Alas my god euerlastynge / Wherto was I  
born in to thys worlde/ and why after that I  
was born had I not perissid anone/ For loo  
the begynnyng of my life was wepyng & so  
wowe/ & now the ende & the passynge is wyth  
grette care & mournynge/ O deth how bytter is  
thy mynde to a lyfynge herte & norsshed by  
in delyces/ O how litil trowid I y I sholde soo  
sone dey/ but now y wretchid deth so deynly as  
oute of all wyte as a thefe haste fallen upon  
me/ Now for sorow wyngynge myn handes  
I yelde outwarde goyng desyrynge to flee deth.*

But there is no place to flee to fro her/ I loke  
on euery syde & I fynde none counseiler ne co  
fortour. For deth is vtterly fyrp & sette in  
me. & therefore hit may not be chaūged of that  
horrible boys of deth sepence to me in thys  
maner/ y<sup>e</sup> arte y<sup>e</sup> sone of deth/ Noz rycheſſe noz  
reſon noz kynnesmen nor frendis molwen de  
liuere the fro my hande/ the ende is come/ y<sup>e</sup> en  
de is come hit is dampd/ & therefore hit must be  
done/ O my god shall I now nedis de/ may  
not thys sentence be chaūged/ shall I now so  
ne goo fro this world/ O the grete crueltie of  
deth/ spare I praye the to the yowthe/ spare to  
the age/ that is not yet fully ripe/ Doo not so  
cruelly with me/ Withdraue me not soo vn  
purueped fro this lighte of lyfe/ The disciple/  
herynge these wordes turned to hym and seide  
Frende thy wordis seme to me not sauering  
disciplyne/ knowest y<sup>e</sup> not y<sup>e</sup> y<sup>e</sup> come of deth is  
euen to al men/ For hit takyth no persone be  
fore other/ & hit sparyth no man/ hit hath no  
mercy/ neyther of the yonge ne of the olde/  
Hit sleeth as well y<sup>e</sup> riche as y<sup>e</sup> pore/ & for/ it  
is/ y<sup>e</sup> ryghte many byfore y<sup>e</sup> perfit fulfyllynge



of her peeres ben draughten away fro this lyfe/  
Trowest thou y deth shold haue spared y alo  
ne/ naye for y prophetes ben dede/ The lyknes  
oz the ymage of deth an/werid & seyd/ Soth  
ly he seyd thou arte an heuy comfortour / Nor  
thy wordis solwenen but foly/ & they rather be  
lyke to fooles the whiche hauen lyued euyl in  
to her deth/ & hauen wrougte thoo thynges y  
ben worthy deth/ & yf they drede not deth whan  
hit nyzeth/ they ben blynde & lyke to vnresona  
ble bestis y seen not before her laste ende/ nor  
y that is to come after deth / And therefore I  
wepe not sorowynge the come of deth / but I  
wepe for the harmes of vndisposed deth / I  
wepe not for I shall passe hys .but I am so  
ry for the harne of thoo dayes y ben passed  
the whiche were vnprofitably dispendyd wyth  
oute ony fruyte/ *Exram<sup>9</sup> a Via Veritatis .c.c*  
*In libro sapience.* Alas how haue I lyued  
I haue errid fro the weye of sothfastnes & the  
lyghte of ryztwisnesse hath not shyned in to  
me / ne the trowth of vnderstondyng was  
not receyued in my soule/ Alas what profi  
teth hit to me pryde or the hoste of rychesses

What haue they holpen me / all thoo ben passed  
as a shadowe & as the mynde of a guest of one  
daye passynge forth / And therfore now is my  
worde & my speche in bytternesse to my soule /  
& my wordes full of sorowe & myn eyen da-  
lyth / O why ne had I be ware in my  
yolthe of thys that falleth me in myn laste  
dayes / Whenne I was clothed with streng-  
the / & withikelote & had many yeres before me  
to come / that I myght haue knowe the euels  
that hauen sodenly fallen vpon me in thys  
houe / I take no for to the worthines of time  
but freely peuyng me to lustes & to wretchyd  
lyfe / & spende my dayes all in vanite / And  
therfore now ryte as fysshes ben caught with  
the hoke / And as byrdis ben take with the  
grenne / soo am I taken woth cruell deth that  
hath come vpon me sodenly / & my tyme of lif  
is passed & slyden away & may not be clepid as  
ye of ony man / There was none houre so shorte  
but y I myght therein haue gotten goostly wy-  
nynges y passe in value al erthely godis wy-  
thout coparisō / alas I wretch why haue I dis-  
pēd so many gracio<sup>us</sup> dayes in moost veyne

g longe spekynge & soo litil fors haue taken  
of my selfe/ Othe vnspekable sorowe of myn  
herte/ Why haue I so geuen me to Banyshe/ and  
Why in al my lyffe lerned I not to depe/ Wher  
fore ye al y ben here & seen my wretchidnes  
ye that ben Iocoude in the flour of yowthe/  
g haue tyme able to lye beholde me & take he  
de of myn myscheues & sorowes/ & eschewe you  
re harme by my perille/ Spende ye in good the  
floure of youre yowthe & occuppe ye the tyme y  
is geuen to yow in holy werkes/ Leste y yf  
ye doo like to me/ ye suffre the paynes y I suf  
fre/ Ouerlastynge god to the I knowleche  
complaynyng the grette wretchidnesse that I  
fele of the wanton yowthe in which I ha//  
tyd wordes of blamyng for my trespasses/ I  
wolde not obeye to hem y tauzde me / & I tur//  
ned a waye y eere fro hem that wolde goodly  
couysele me/ I hated disciplyne/ and myn her  
te wolde not assente to reprehencions / and  
therfore now I am fallen in to a depe pytte &  
am cauzyd wpyth the greene of deth/ Wit had  
be better to me yf I hadde neuer be borne/ or els  
that I hadde perysshed in my mothers wombe

than that I had soo vnprofitably spendid the  
tyme y was graunted to me for to doo penaun  
ce soo mysusyd Wretchidly in pride / Disciple /  
Loo we all depen as Watir fallyth down in to  
the erthe that turneth not agen / and god Wyl  
not that mannes soule peryshe / But he Wyl  
drauwyth his Bengaunce from hym that he be  
not fully loost / that is of hym selfe abiecte  
Wherefore here now my counseyle Repente the  
of al thyn offencys / & doo penaunce for thy mys  
dedis that ben passed / & tourne the to thy lorde  
by good dedis / For he is ful benigne and mez  
cyfull / And yf hit so be that the ende be goode  
suffycith to hele of soule / The ymage of deth  
seyde / What worde is thys that thou spekest  
shal I tourne me & doo penaunce Seest not y  
anguysshe of deth that ouerlepyth me / Loo I  
am so gretly feryd Wylth the drede and horour  
of deth & soo bonden Wylth bondes of deth that  
I may not see nor knowe what I shall doo /  
But ryght as y pertryche is constreyned by  
dyr y clauens & nayles of y hauke / is as halfe  
ded for drede & anguyshe of y deth / ryght soo  
all witte is gone fro me thynkyng not ellis



But how I myghte in any maner escape this  
perille of deth/the whiche neuertheles I maye  
not escape O y blessed penaunce & turnynge  
fro synne & tyme/ for y is siker waye/ For so  
the he y hath late turned hym/ & penyth him to  
penaunce he shall be in doute & vncerteyn/ for he  
wote no whether his penaunce be true or feyned  
Woe to me y haue soo longe suffered for to a  
mende my life/ alas I haue to longe tarped for  
to gete me heale/ Woe all my dayes ben passed  
& losse/ & wretchidly perissid / and ben gone  
so necligently/ y I wote not whether I haue  
spendid one daye of hem all in y wyll of god  
& the exercise of all Vertues not doon soo  
worthely & perfittly as perauenture I myght  
or shold haue done / or ellis yf I euer dide to  
my maker so plesynge serupse & acceptable as  
my n astate as thyth/ Alas for sorowe thus hit  
is/ wherefore all my n inwarde affeccyous ben  
sore woundid/ A god euerlastynge howe shame  
full shall I stonde at y come before y/ & all thi  
sayntes/ Whenne I shall be compellyd to geue  
answere and reson of all that I haue done / &  
left vndone/ and what I shall sepe herto

But at the nexte is my tribulacyon that I  
shall passe forth fro thys worlde & akyth hede  
of me now helpe I praye you / Loo in thys  
houre I wolde haue more Joye of a litil shorte  
prayer .as of an Ave maria. sayde deuou  
tly of me thanne of a thousand pounce of sil  
uer or golde / O my god how many goodis ha  
ue I negligently losse / Sothly now I knowe  
y as to y grette of heuenly mede / hit shol  
de more haue auayled me a helpe keepinge of  
myn herte / & al my wittis withelennes of herte  
than y I lesse by inordinate affecyon despoiled  
and effecte / or that any other man .xxx. ye  
res had besyde hym by prostracions for to ge  
te me rewarde of god here or in blyss / O ye al  
y see my wretchidness haue ye compassion  
of me / & mercy vpon your selfe / & while youre  
strengthes sufficen & haue tyme / helpe & ga  
der to heuenly herbes heuenly treasures / y whi  
che molven receyue you in to euerlastyng  
tabernacles what tyme that ye faylen / and  
that ye ben not lesse voyde in suche an hour y  
is to come to you as ye seen me now voyde  
and of all goodis despoiled / Disciple / My

loued frende I see well that thy sorowe is ful  
grette/and therefore I haue compassion of the  
Wyth all my herte aduynge the by god al-  
myghty/that thou geue me counseyle wherby  
I may be taughte/ that I falle not in to suche  
peryll of vndisposed deth/ Herto seye the  
ymage of deth/The counseyle of souereyne pru-  
dence and moost of prouidence stant in thys  
poynte that thou dispose the while thou arte  
hole and stronge by trewe contrycion/ and cle-  
ne and hole confessyon/and by delbe satisfac-  
cyon and all wickid and noyous thynges  
that sholde wythdraue þe or lette the fro euerlas-  
tynge helthe/ that thou caste a waie fro the/ &  
that thou kepe the so in all tymes as thou gh-  
thou sholdist passe oute of this world thys  
dape/ or to morowe/ or at the vltrest wythin  
thys seuen nyghtes / Putte in thy herte as  
though thy soule were now in purgatorie/ &  
had in penaunce for thy trespassse. y. yere in the  
fournys of brennyng fyre/ and oonly thys  
yere is grauntid the for thy helpe/ And soo be-  
holde ofte sitthes thy soule amonge the bren-  
nyng coles cryenge/ O thou best beloued

of all frendis / helpe thy wretched soule / haue  
mynde on me that am now in soo harde pry-  
son / haue mercy on me that stande al desolate /  
and suffre me noo lenger to be tormentid in  
thys derke prison / for I am forsaken of thys  
worlde / there is none that shal help me syn-  
denes or that wolde putte hande to helpe me ne  
dy / Euerychone seeken her owne profite and  
hauen forsake me / and lefte me in thys pay-  
nfull brennyng flamme all desolate.

**Disciple aponwarde.** Sothly thys doctri-  
ne of the were moost profytable who soo had  
hit by experyence as thou hast hit / But  
though hit soo be that thy wordes ben seen ful-  
ly styrre and bytyng / neuertheles they pro-  
fitey litle to many folke / For they turne a  
wayne her faces that they wyll not see vnto  
her ende. her eyen seen not / ne her eeres heere not  
they wene to lyue longe and that disceyuey  
hem / and for they drede not vndisposed deth /  
therefore they take noo kepe to see byfore th  
harmed therof / What tyme that the mesen-  
ger comyth of deth / that is to seye harde and  
grette synnesse / thenne comen frendys and fe-



lottes to the seke man for to visite hym & com-  
forte hym / And thenne all promysen and by-  
seten the gode / & that he nedyth not to drede þe  
deth / and that there is noo peryll therof / and  
that hit is but a rennyng of the humeres Bri-  
kynndely. or stoppynge of the senelwes or Bey-  
nes that shall soone passe ouer. Thus the  
frendes of the bodyes ben enemyes to the soule /  
For what tyme the sikenes contynuely  
encreasith / and he that is seke euer hoppyth of  
amendement / at the laste sodenly he faylyth  
and wythoute fruyte of helle yeldith vp þe wret-  
chyd soule / Right so these that heere the  
wordes the whiche leuen all to geder to man-  
nes prudence / and worldly wisdom / they cas-  
ten behynde theyr backys the wordis / and  
wylle not okepe to thyn helful counseyle  
The ymage of deth seyth / Therefore what tyme  
they ben taken wyth the greene of deth  
whenne there fallyth vpon hem sodenly try-  
bulacyon and angursshe / they shall crye and  
not ben herde for as moche as they hadden wis-  
dom in hate and dispiseden to heere my counseyle  
And ryght as now ful felwe ben founden that

ben compūct thorough my wordis / for to a  
 mende hem and turne her lyfe in to better / noo  
 for sothe / for the malice of the fende in tyme /  
 and defaute of goostly feruour / and the wyte-  
 kidnesse of the worlde letteth hem / so that there  
 ben ful felwe soo perfetly disposed to deth / the  
 whiche for grete abstraccon of the world and  
 deuocyon of herte coueyten to depe for the desi-  
 re of euerlastynge lyfe / & wyth all her inwar-  
 de affecyons / despyren to be wyth cryste / But  
 rather the contrarpe / and for the moost parte  
 of peple they ben soo soeprly wyth the bytter  
 deth ouercomen that they be founden at that ty-  
 me all vndisposed in maner as I am now o-  
 uercomen / And yf thou wilt knowe the  
 cause of soo grete and soo comune a perille /  
 Soo thys the vnoordynate desire of worshyp  
 and the superslue cure of the body / erthely lo-  
 ue / and to mocke helynesse aboute wordly ly-  
 uynge bynden many hertis of þ compūct / and  
 bryngeth hem at the laste to these myschences  
**B**ut sothly yf thou wyth felwe desirest  
 to be saued fro thys perille of vndiposid deth /  
 Here my counseyle and othe sithes sette before

thyne eyen/thys that thou seest now in my so  
rowfull persone/and kesely brynge hit to thy  
mynde/And thou shalt fynde soone that my  
doctrine is to the moost profytable/For thou  
shalt so profite thereby that oonly thou shalt  
not drede to dey. but also y<sup>e</sup> deth that is to alle  
lyuynge men dredeful thou shalt abyde and  
receyue wyth the desyre of thy herte / in that  
hit is the ende of trauayle/and y<sup>e</sup> begynnynge  
of felicitye enerlastynge/ Thys thyng looke  
that thou doo / that thou euery daye brynge  
me inwardly to thy mynde/and kesely take en  
tente to my wordis / and wyte hem sadly in  
thy herte/ Of the sorowes and anguysshes  
that thou seest in me / take hede and thynke  
vpon thoo thynges that ben to come in hasty  
tyme vpon the/haue in mynde of my come/for  
suche shall be thy come. O how blessed arte  
thou Arsenye that euer haddest thys houre  
of deth before thyne eyen/and so blessed is he  
the whiche what tyme that his lorde comyth  
and knockith on the gate fyndyth hym redy  
to lette hym Inne/ For by what maner deth  
he be ouerlepe he shall be purged and brougte

to the sight of almyghty god/ and in the pas-  
singe oute of his spirite shall he receyued  
in to the blessed paleys of euerlastyng blysse/  
But woo is me wretch where twolest thou  
that thou shalt abyde thys myzte my spiryte/  
Who shall receyue my wretched soule/ & where  
shall hit be herboured att nyght in that vn-  
knowen countre O how desolate shal the  
be my soule & abjecte passyng all other sou-  
les/ Therefore haupnge compassyon of my selfe  
amonge these bytter wordys/ I shedde oute te-  
res as the ryuer/ But what helpyth hit to we-  
pe/ or to multiplye many bitter wordis/ hit is  
concludid & may not be chaungid O my god  
now I make an ende of my wordys/ I maye  
noo lenger make sorowe/ For loo now is þ  
houre come that wyll take me fro þ erthe/ woo  
is me now I see and knowe þ I maye noo  
lenger lyue/ and that deth is all the next/  
For loo the handes vnblyde begynnen to  
raūcke/ the face to be pale/ the syghte to dastie/  
and the eyen to goo Inne/ The lyghte of  
the worlde I shall no more see/ and the state  
of an other worlde before þ eyen of my sou-



le in my mynde/ I beppunt to beholde / Oo my  
god how dreadfull syghte is thys / Loo y cruel  
bestis the horryble faces of deuels and blasie  
for shappen thynges wythoute nombre haue  
enupronned me / aspyenge and abydyng my  
wretched soule that shall in haste passe oute /  
yf perauenture hit shulde be taken to hem for  
to be turmentyd as for her lotte / O thou mo  
ost ryghtwysse domesman / how strept and har  
de sen thy domes / chargynge and harde demyn  
ge me wretched in thoo thynges / the whiche  
feloe folke fezen or dreden / for as moche as  
ther semen smale & lytyl / Oo y dreadful syghte  
of the ryghtwys Justyce that is now present  
to me by drede and sodeynly to come in dede /  
Loo the deth wyfte percynge the membres  
is comen / that wyttnessith the kynde of the  
fleshe that perysseth and ouercometh the spiri  
te / Now fare wel felowes and frendes moost  
dere / for now in my passynge I caste the eye  
of my mynde in to purgatorie whider I shall  
now be ladd / & oute therof shall I not passe  
till I haue yelden the laste fertyng of my  
dette for synne.

There I beholde wyth the eye of myn herte/  
wretchidnesse & sorowe and many folde payn-  
nes and tourmentynge/

Alas, me wretch there I see amonge other  
paynes that longen to that place/ rpyngge by  
flaumes of fyre and the soules of wretchid  
folke caste therinne / by and done and to  
and fro/ that rennen as sparkles of fyre in  
myddys of that brennyngge fyre/ ryghte as in  
a grete colde all on fyre and in the fyre and  
smoke the sparkles ben boren by and done/  
soo the soules weymentyngge for sorowe of  
of her paynes/ cryen euerychone/ and seyen thes  
se wordys/

**M**iseremini mei miseremini mei sal-  
tem vos amici mei.

**H**ave mercy on me/ have mercy on me.  
at the leste ye that ben my frendys/ where is  
now the helpe of my frendys/ where ben now  
the goode byshoppes of our kynnesmen & other.  
by whos inordynate affection we toke noo  
fore of our selfe/ and soo encreased we thys  
payne to our selfe. Alas

Why haue we done soo/ soo the lesse payne of  
thys purgatorie that we maye fele/ passith  
all maner sorowes of that temporel world/  
the bitternesse of payne that we now fele in  
one houre semyth as grette as all the sorowes  
of the passynge worlde in an hundred yeres/  
But passynge all maner of other turmentys  
and paynes/ hit greuyth me moost the absence  
of y blessed face of god/ These wordis that I  
haue now seide in my laste passynge I leue to  
the as in mynde/ and soo passynge I depe/ At  
thys dyspon the disciple made grette sorowe/  
and for drede all hys bones quakeden/  
And theie turnynge hym to god he seide thus  
Disciple ¶ Where is everlastynge wysdom  
now/ lorde hast thou forsake me thy seruante/  
thou woldest teche me wysdom ynowgh But I  
am almost brought vnto y deth/ O my god  
holde moche byndyth me the presence of deth/  
that I haue seen now. the ymage of deth hath  
soo ouerlepe all my mynde that ymethes/  
woote I whether I haue seen y ymage of deth  
or not/ for I am soo gretly troubled that y-  
methes woot I whether thys that I haue seen

be soo in dede or els in lyfines / Oo lorde of lorde  
des dreadfull and mercyfull / I thanke the wyth  
all myn herte for thy specyall grace / and I pro  
myse to amende / For I am made a ferde wyth  
passynge grete drede / Al forsothe I percey  
ued neuer in all my lyfe the perilles of deth but  
disposed soo openly as I haue now in thy  
house / I beleue for certeyne that thy dreadfull  
syghthe shall auayle to my soule for euer / For  
certeyne now I knowe y<sup>e</sup> we haue here none  
euerlastynge citee / & therefore to y<sup>e</sup> vnchaunge  
ble state of the soule that is to come / I dispose  
me wyth all my myghte / and I purpose me to  
lern to deye / and I hope by goddys grace to a  
mende my lyfe wythoute ony wythdraynyng  
or dyfferynge / For sythen I am soo made a  
ferde oonly of the mynde / what sholde be to me  
the presence therof / wherefore now doo alwey  
fro me / doo alwey the softnesse of beddynge  
y<sup>e</sup> preposyte of clothynge / & y<sup>e</sup> slowthe of slepe  
& al y<sup>e</sup> letteth me fro y<sup>e</sup> lord Ihu crist / Oo y<sup>e</sup> ho  
ly & mercyfull sauyour putte me not to bitter  
deth / Roo I fallynge downe before the wyth  
wepyng teares / I aske of the that thou pull



myselfe me here at thy wille/soo that thou reser-  
ue not my wicked dedes in to the laste ende/  
Forsothly in y horrible place there is so grete  
sorowe and payne/that noo tonge may suffice  
to telle O how grete a foole haue I be in to  
thys tyme/in as moche as I haue so litil fore-  
taken of vndisposed deth/and of the payne of  
purgatorie/that is soo grete / and how grete  
wysdom is to haue these thynges ofte byfore  
the eyen/But now sythen I am soo ferde a  
monysshed and taughte/I open myn eyen and  
dred hit grete/ Wisdom answerynge seyd  
These thynges that ben lseyde my sone in alle  
tymes haue in mynde whyple thou arte yonge  
and hole and myghty/and mayste amende thy  
selfe/ But what tyme thou comest to y hous  
sothly thou mayst none other wyse helpe thy  
selfe/ Euenne is there none other remedye.  
But that thou comitte the to the mercy of god  
oonly/and that thou take my passyon felow  
the and my dome/lest that thou dred my ryzt  
wysnesse more than nedyth/ for soo thou  
myghtest falle dolone fro thy hope/ And  
now for as moche as thou arte aferde wyth

a passenge drede. he of good comforte Under:  
kondynge that y drede of god is y begynnynge  
of wisdom/ Seche thy lokes and thou shalt  
fynde how many goodes and profytes y myn  
de of deth bryngith to man/ Wherefore haue  
mynde of thy creatour and maker in y dayes  
of thy youthe/ or that the poudre torne apen  
in to his erthe lokens he came fro / and the  
spyrte torne apen to the lorde that pas it hym  
And blesse thou god of heuen wyth all thy  
herte/ and he shynde to hym that geueth the gra  
ce to see thys/ for there ben full felwe that per/  
ceyue wyth her hertes y vnstablenesse of this  
tyme/ ne y decept of deth y in al tymes lyeth in  
a wayte/ ne y everlastyng felicitye of y contree  
whiche is to come/ lyfte vp thy eynen & loke a  
bout y besely/ & see how many there ben blynde  
in her soules/ & closen her eynen y they loke not  
in her laste ende/ & stoppen her eeres y they here  
not for to be couerted & heled of synne / & ther  
fore her losse & dapnacōn shal not longe tarpe.  
Alas beholde y cōpanye wythout nombre of  
hem y ben now lost thorough y myschefe of vni  
disposid. deth/ nombre y multitude of hem yf y

maye and take hede how many they be / the  
lodyng in thy tyme dwellinge wyth y now  
be dede and passed hys fro this worlde /  
How greet a multitude of bretherne and fe-  
lows / and other of thy knowleche in so fe-  
we peeres be gone byfore the that arte yet a  
younge man and leste yet alpe / and they dede  
Aske of hem all and seche of euerychone / and  
they shall telle the wepyng and mornyng  
sepyng thus /

**C** O how blessed is  
he that seeth before and purueyth for these last  
tynges / and keepyth hym fro synne / and  
doth after the counseyle of wyse men / And  
in all tyme dysposith hym to hys laste houre /  
wherefore puttyng abacke all thynges that  
shuld wythdraue the herfro / ordeyne for thy  
houre / and make the redy to that laste way of  
euery man / and to the houre of deth / For  
in certeyne thou knowest not what houre hit  
shall come and how nygh it is /

**C** And therefore ryght as a traualynge  
man standynge in y haue beholdyth besely a  
shippe y wyftly seylth toward ferre coun-  
tries that he shulde goo to / leste that hit shulde

ouerpasse him he stondeth stille and remeneth  
not thennes tyl hit come to him/ ryght so ston  
de thoustable in Vertues/ and more for loue  
thenne for drede soo that all thy lyf and all  
thy werkyng be dressed and sette to that en  
tente euer pryncypally to loue and please thy  
lord god trustyng to hys mercy/ so that thou  
haue a blessed obyte by whiche thou mayst at  
y laste come to y place of Immortalite & euer  
latyngs feycite/ ¶ Of y souereyne loue of  
our lord ihesu in y holy sacrament of his bles  
sid body & that longeth therto / Caplm .vi.

¶ The discypple sayd thus.

**O** Souereyne and euerlastyng wysdom  
for as moche as y grete profite of thy  
doctryne hath stirred me wyth a feruent de  
syre for to goo to the scoles of Vertue / and to  
reue myne hole entente to hem/ in the whiche I  
haue sufficiently lernyd how I shall bothe ly  
ue and deye/ Sothly in the exercise and ful  
fillyng of hem in dede/ I knowe of myn  
olone infirmyte y I vnmaynt am ofte tymes  
caste downe/ Wherefore I flee to the almyghty  
god/ and to thy souereyne myght/ and aske



of the that thou vouchsafe of thy grete pite  
to shewe me remedies y I may haue recours  
to in aduersities that fallen/ Wyfdom/ The  
seuen sacramentis of holy chyrche. ben seuen  
remedyes/ thorough the whiche a man is in  
maner newe born in to a spirituel creature/ e  
norysshed and kept /and thorough grace bro  
ughte vpp in to the souereyne degree of per//  
feccon/ Amonge the whiche sacramentys a  
specyal excellent maner spryngith oute of the  
sacramente of y adoter. y shynnyng of goddes  
loue/ and a maner ryuer of heuenly grace bles  
sidly brennyng deuoute soules/ and sweetly  
makynge hem dronken in goostly loue/ as hit  
sothly is knoken/ For ryghte as drye stickis  
yeuen kynde mater to bodely fyre for to brenne  
more feruently/ and maken y flames therof  
to sprynge vpp and sprede all aboute / Soo  
forsothe thys worshipful sacrament that is  
norysshynge of goostly herte penyth grete en//  
crese to the fyre of goddes loue/ and noryssheth  
hit whan hit is deuoutly receyued/ For amon  
ge all the tokens of loue/ there is noo thynge  
that soo rauysshith all holy to hym the wyll

of the Louer as is to desire the presence of him  
that is loued / for that passith all other thynges/  
wherefore in my laste supper I gaf my selfe  
to my loued disciples in sacramente / and to  
hem and all other mynystres of thys sacryfi  
ce I haue lefte that grete polver in the ver  
tue of myne wordys that they may haue me  
present bodely / that am present euerywhere by  
my godhede goostly / Disciple.

I beseeche the my lord that I thy seruaunt  
may speke a worde in thyne eeres / & that thou  
be not wrothe to thy seruaunt / For sothly  
thou arte my lord and I thy seruaunt / And  
I haue wel vnderstonde that thou hast seyd  
that thou arte in thys sacramente not figural  
ly / but really and bodely. And yf hit  
be soo I praye the meekely to be taughte /  
for that sholde geue me grete mater to loue the  
feruently. Wisdom.

In very certeynte and sothfastly / and wyth  
oute ony doute I am conteyned in thys sacra  
mente god and man wyth body and soule  
fleshe and blode as I wente oute of my mo  
thers wombe

and henge on the crosse/and sitte on the fadres  
ryght hande. Disciple. I beseeke the my lorde  
be not displeid yf I speke. For thys that I  
shall speke cometh not of the rote of mysþyle:  
ue/But of full grette merueyle. For yf I durst  
seye it semyth full grette wonder how y shaply  
body of my lorde wyth all hys membris/ and  
mesures in all maner perfeccion. may be con  
teyned vnder that litil fourme that we seen of  
the sacrament/as to porcion vnylike in mesu  
re/ Wyssom. How that my body is conteyned  
in the sacrament/there may noo tunge telle/  
ne witte vnderstande/ ne manes reason may  
not comprehend hit/ But oonly by feyth hit  
is conuenient to knowe this in as moche as  
hit is the grette werkynge of goddes Vertue  
oonly/ And therefore hit longith to the for to  
þyleue thys sothfastly/and to beware of pre  
sūtuous sechynge in thys mater so curious  
Neuertheles I coueptyng for to profite to thy  
duante/þymplenesse/for to excite thy feruoure  
more than shewynge of y thyng y is oonly  
knowen to god/ I shall answere to thy sym  
ple wordys/ takynge the waye of answere

of thoo thynges y ken knowen in her olone  
kynde/ and yet vnkowen to the/ to thoo thyng  
ges that passen the knowynge of all dedly  
creatures/ Telle me therfore yf thou canste/  
hold that a litil pupille of y eye may by sizte  
close in hit all that grette circumference y hit  
seeth of the firmament/or in what maner a  
broken glasse may receyue a perfite ymage in  
euery broken parte therof / sythen these thyng//  
ges ken not euen in proporcyon/ And thouz  
hit soo be y these symple ensamples be rather  
vnyknesse than perfite lyknesse/as euery  
thyng of kynde in this purpoos hath more  
vnyknesse than lyknesse/ Neuertheles of the  
se thynges may be taken this conuenient skil  
le/ that sythen nature may werke soo many &  
grette merueyles kyndely/ Why may not the  
Vertue of the auctour & maker of kynde stret  
che hym in to grette merueyles many folde in  
his werkyngge / Also if hit seme possible that  
the maker of the worlde sepe/ and al thyngis  
were made of nouzt/ why shulde he not tourne  
one thyng in to an other thorow his pryue  
power/ And therfore right as all thyng y



he wolde he made/ryght soo there is noo thyng  
to hym impossible that he wyll haue done/  
Wherof thenne hast thou wondyr / Forther  
more y byleuest that dyuine wysdom fede fy  
ue thousand men wyth fyue lounes / & I aske  
of y what mater that was y serued theym al  
but his grete myzte . Disciple/ To these thyn  
gys I can not answere of my symplycite/ but  
y I openly knowleche y y werkynges of god  
ken full merueylous/ Wisdom/ Yet putte I to  
thy symplenes this questyon herto accordyng/  
Sepe me whether thou byleue y y hast a sou  
le or that there be ony thynges inuyfible/  
Disciple. I beleue not that I haue a soule/  
but I knowe hit well in as moche as I haue  
the knowynge herof by my meuyng & of my  
wytte & felynge & such other/ Also reason  
techith y there ken many thynges in her kyn  
de/the whyche maye not be comprehendid by  
the sighte ne by other bodely wyttis/and per  
uenture there ken moo of the werks of god  
vnsen/ than thoo y mannes wytte may com  
prehende/as a besye secher may fynde in the or  
dre of all thynges/ Wisdom/ Of these before

feyde wordys gadir to thy purpoos that the  
 vnderstondynge of euery blessed spirite passeth  
 with moche more the vnderstondynge of euery  
 wyse man than dooth the vnderstondynge  
 of a wyse man passe the vnderstondynge of  
 an ydeot/ For thus experience teachith that ma-  
 ny vnletterid men holden as vnpossyble many  
 thynges of the whiche clerkes hauen certeyn  
 cunnyng and knowynge/ as hit prouyth  
 pryncypally in geometrye and astronomye!  
 So to our purpoos though this mater passe  
 the kunning and knowynge of erthely men  
 y whiche hauen but a blynde vnderstonding  
 of thoo thynges that ben moost open in kyn-  
 de/neuertheles they that hauen the kunninge  
 of hem y ben in blyss/seen these thynges perspy-  
 cly in god/ Here what seyth he of the wyse  
 man in holy writte by these wordis/ There is  
 some man that besietth hym daye and nyghte/  
 & breketh his slepe for to knowe al thyng/& I  
 haue vnderstonde y there may noo man fynde  
 reison of all y werkis of god y ben done vnder  
 the sonne/& y more he trauaylith to fynde/y lesse  
 he shall fynde/ Soo also a grette philosophice

that subtilly & keſely paſ hym to knowe a cer  
teyne naturel mater/ & myght not come thereto  
by his witte/at the laſte he ſeyde/ Leue we the  
ſe thynges to hem that ben ſtranger/that is to  
ſeie more cunnynge/ Sythen thenne hit is  
ſoo that theſe thynges y ben of kynde & open  
ly in erthe ſeen maye not be knowen/ ſholde  
thenne may thoo thyngys y ben heuenly and  
may not be ſeen/ but paſſen all the vittys of de  
dely nature/ who may knowe hem. Therefore  
ſeide oure lord to. Nicodemus. Si terrena  
dixi vobis &c. If I haue ſpoken and tolde  
yow erthely thyngys/ and ye byleue it not / yf  
I wolde ſpeke to you of heuenly thyngys/ ſholde  
ye byleue hem/ therefore men ſhulde flee al  
ſuche ymagynacions and conceptes that lede  
den to erroours by enſerchynge thoo thynges  
that touchen yſeyth/ For ſome thynken of ce  
tymes of that groude in whyche they ymagy  
ne that they come of godly thyngys / as they  
wolde doo of manly thyngys/ & of thoo thyng  
ys y ben a ſoure kynde/as of thoo that ben in  
kynde/ But ſoo ſhulde they not doo/ & namely  
in thys purpoos hem beſoued to be ware/ For

in sothe goddis body is not in y maner in the  
 sacramēt as a body in a place that is mesured  
 therafter/ But hit his there in a maner that is  
 spirituel/ & yf y aske me what maner y is / I  
 telle y y hit is suche a maner as is longynge  
 propirly to thys sacrament. the whiche for to  
 knowe/ thyn ymagynacōn maye not atteyne  
 therto/ Wherefore thyn vnderstandynge as  
 blynde muste be constreyned & brouzde in to y  
 bondage of criste for to haue alwey before  
 thyn eyen/ hold moche of myzt is y vertuey is  
 wythoute ende/ to y wyche al maner maters  
 obeyen & seruen at wille/ thouz a man maye  
 not see this by defaute of y myzt in seenge of  
 the Inner eye/ A pleyne ensample y hast her  
 of by a chylde born in prison & longe tyme no  
 rissid therin/ the whiche wolde holde hit for a  
 grete merueyle/ who so wolde telle hym many  
 thynges of y course of sterres/ & of y disposi  
 cō of this worlde y we knowe and see/ & mer  
 ueyle not therof/ Wherefore y wisdom of god cō  
 descendynge to mānes Ignoraūce y forseyde  
 thynges hath left to men oonly for to bpleue  
 in as moche as they passen y myzt of man  
 nes witte/ To the whiche bpleue trewe men



kenynge as to a sadde foudement/hauen mo-  
re certepne therof/than if they shulde keene to  
her olone vnderstondynge/or other mennes  
in thyngys knowen & proporcined by kynde.  
**D**isciple/Sothely wyth moost euident per-  
suasions & reasons y preuyst to me y feyth of  
this sacrament/& takest fro my herte noyous  
wonderynngys/& dreedful thouztyes/y growen  
& disceyn a sekke soule/For of this that y hast  
seyde.I perceyue wel y hit is a symple wytt  
that sechith thyngys that ben imposyble/ and  
coueytith to knowe the wonderfule werkys  
of god alone/and neuertheles yf he saylith in  
knowynge of werkys of the selfe kynde.I  
note wel & sadly byleue that y arte souereyn  
& endles myght y may doo all thyngys & soue-  
reyn & euerlastynge wyssdom. that knowist &  
seest al thynges/y that arte god playn and vn-  
chaungeable soothnes y mayst not lye nor de-  
ceyue.Wherfore y arte the ende of my byleue/  
& the anker of my hope/nolde & euermore kno-  
winge y blessed is that man that trustith and  
hopith in the/Wherfore nolde all the inwarde  
affeccyons of my soule ben gladd & Joyfull/  
for I haue souzde/and that I haue longe desi

red. nold I haue gotten. Why arte þ my soule  
fory/ & why distourblest thou me/ thou hast  
soutz. Ihu and thou hast founden Ihu. Ofte  
sythes in to thys tyme þ hast compleyned þ  
thy loued Ihu was alway fro the. What tyme  
me þ salbe an other man gladd of the presen  
ce of hym that he loued / thou haddist enuye  
in thy herte & madyst sorowe for as moche as  
thou foundist not hym present that thou lo  
uedist/ and in thys maner seydist/ O wolde  
god that he my bploued were suche one that  
wolde ofte sythes or alwey pf hit plesyd hym  
he wyth me & lyue wyth me. soo that I myzte  
haue Joye and lykynge of hys presence for  
that shulde comforte me in trybulacyons and  
in diseses / But nold thys Joye of sorowe  
is turned in to þ Joye of gladnes For nold  
I fynde hym present / for whom I made sor  
owe/as for his absence/ Wherefore nold al ye þ  
louen god be glad wyth me/ For I haue fou  
de my bploued/ & not oonly after þ godhede  
wherby he is to all men present/ but also after  
þ māhede sacrametly to me present/ & therefore  
hit is wonder þ I may hene forwarde be dra  
wen alway fro þ churche & þ I dwelle not there.

Am

myght/Where I haue my lorde presente/ not o:  
only goostly/But also bodely/ & not oonly god  
all myghty/ But also as my brother & beloued  
frende/ O lorde how blyssful had I sūtyme be  
yf I myzt haue receyued in to my mouth at  
the leest one droppe of y<sup>e</sup> precious bloode ren  
nyng oute of y<sup>e</sup> open woundis of my lorde my  
beloued/ But now wyth my besy diligent con  
sideracōn I begynne to take hede/ y<sup>e</sup> not oonly  
I receyue one droppe or twayne of y<sup>e</sup> precyous  
bloode rennyng oute of the handes or of y<sup>e</sup> fete  
or fro the herte of hym/ But also I receyue alle  
his bloode holy/ & hys body is Joyned to my bo  
dy/ O lorde how worthely shulde the presēce  
of so grete a gheste meue the affeccōn of man  
nes herte What maye be shewed more of loue  
than the homely knyptynge to geder of hym y<sup>e</sup>  
is loued to hym y<sup>e</sup> lounth/ & though hit so be y<sup>e</sup>  
he may not be seen here in y<sup>e</sup> sacrament so opē  
ly as in heuen/ neuertheles the feruent affec  
cōn of man leenyng to the foundemēt of feyth  
shulde be sadly stablysshed/ that the presence of  
thys sacrament shulde ouercome all erthely  
thyng & affeccōn of herte/ Wherefore thys sa  
crament may wel be called the sacrament of

loue/in as moche as hit knyttith togedir the  
loue with the loue/ Now my soule be y com  
fortid/ for y y hast soughte/y hast founden/and  
therefore receyue & take criste in sothenesse & in  
presence as Symeon dide y ryzt Wpself & dre  
defully receyued him i his bodely presēce/ For  
thou3 y symeon receyued hi Visibly/& y vnuyfi  
bly neuertheless y receyuest hi as feythfully in  
louelynesse & as verily as he dide/ For ryghte  
as my bodely eye maye not see now in the sa  
crament thyn humanitye y is there presēt/ so  
the forseide symeon berynge the in his armes  
myzt not see thy godhede/ But oonly Wpth the  
eyen of byleue.as I see y bodely now presente  
with the eyen of byleue/ But what were y to  
me of bodely sight/ Sythen thoo eyen ben af  
fermed blessed/that seen not after y fleshe/as  
the scribes & pharysees bodely/but now thyn  
chosen childern see the goostly/What wilt y  
my soule desyre more of thy beloued to knowe  
certeynly& Wpthoute any doute y hast hym in  
the sacrament present/though hit be inuisible  
But now take hede to goddes ordenaunce/& see  
that this mysterpe is done/& made moche mo  
re<sup>49</sup> conueniently vndir a nother lyknesse/than



in the lyknesse of his propre persone. For  
Who myghte be so feere or harde that wolde pre  
sume to take hym. and ete hym in y<sup>e</sup> fourme  
of fleshe and blode/ Wherefore the diuine wis  
dom disposynge all thynges in the beste ma  
ner/ ordeyned that the fleshe & the blode be  
yng vnder y<sup>e</sup> lyknes of brede & wyne/ y<sup>e</sup> whiche  
seruen comynly to mannes refeccon/ This  
sacrament shulde soo be taken/ What myghte  
be fouden more semely more couenable or mo  
re lyght/ that shulde soo accorde to vs/ & hit le/  
ueth not the sothfastnes of hitselfe/ Wherefore  
oo euerlastynge wisdom what tyme that I  
consyder and beholde by thyse and suche other  
thyne grete werkys. and merueylles soo pas  
singly wel disposid and ordeyned / For won  
derynge I fayle in my selfe/ crienge inwardly  
and seynge/ O the hye worthynesse of the  
rychesse of wysdom and cunnyng of god/  
What arte thou is thyne olone seynge / that  
arte soo grete and soo worthy/ and soo Bez/  
tuons in werkynge of creatures made of the  
**E**cce pertinent ad sacerdotem specialiter.  
**W**herefore now my kyng and my god.

that vouchsafed to chuse me in to the office  
of presthode not / of my deserte / and woldyst  
make me mynistrer of so grete mysterpes that  
I may euery day receyue and offer the that  
lambe withoute blemme. I aske of the  
that thou teche me. hold that I shall worthily  
receyue the / soo that hit be to thy lounge and  
hale of my soule / knowynge for certeyne that  
there was neuer kynge soo grete and soo glo  
ryous that was soo worshipfully and soo re  
uerently receyued of any cite / ne none moost  
dere frende comynge fro ferre countre soo glad  
ly and effectuously saluted and greted of his  
spexial frende / ne noo loued spouse soo amo  
rously and hertely receyued of his spouse and  
soo reuerently treatid / as my soule this day  
despreth for to receyue the myn worthiest  
Emperour swettyst frende and deyst loued  
ghest and moost lykynge spouse / and for to  
brynge the in to my goostly hous and in to  
the moost secrete chambre of my herte: and  
there for to doo to the all maner reuerence &  
loue / & for to yelde to y all the worship that is  
possible to be yelden of a poore crature to his

god & his maker. Wp/oom. Whenne y comyst  
Up to the worshipful alder kesholde Wp/th thy  
Inner eye of byleue that holy body in flesshe &  
bloode of thy god / y is to sepe in thys maner  
that moost certeynly/and Wp/thoute ony dou-  
te. thou byleue Wp/th al thy herte & knowleche  
Wp/th thy molthe that that hoost is Very  
goddis sone. born of the Vprayne Marpe/and  
that was ded & rysen fro deth to lyfe. & shal be  
comel/iman of al bothe quicke & dede/ And af-  
ter this Wp/th dylle reuerence & souereyne wor-  
ship Wp/th thy lorde god I haue merueyle In-  
warde Wp/th a meke deuocyon/that soo grete  
a lorde to so litil Un/orthy a seruante/  
& that soohye a noble prynee. to such a Wret-  
chid worrne. & soo Worthy a mageste to  
soo byle a mesell Vouchethsafe to come. and  
thenne sepe Wp/th drede & reuerence Lorde I am  
not Worthy that thou entre in to my hous  
but turstyng of thy grete pite and mercy/I co-  
me seke to the leche of lyfe. trustyng to the  
welle of mercy. Medy to the lorde of heuen  
and erthe. the shepe to his herde man. the crea-  
ture to his maker. mournynge and desolate  
to the my ppytuous comfortoure and myzty/

moost ardent desire / & wyth inwarde luste of  
herte receyue' thy worthy spouse haupnge soue  
ren delpte of hys blessyd & swettyest presence /  
And that one thyng is in specyal / that shul  
de passynge all other thynges stre & meue an  
amorous soule / that is to seye whan he thyng  
kyth y he hath presente his deere loued spouse &  
frende / for whos loue he depeeth euer y d pas  
to this worlde / & dispisith all erthelidolues /  
Loo these feyned louers of this worlde / what  
day they seyn y hous where they haue in myn  
de y her loued frende or spouse dwellich alle  
day / they ben the more gladd & merper / Ea  
ke hee thenne herby how worthely he shulde  
be gladd & souerainly reioyce hym y recepueth  
Vnder thys Visible fourme / not a foule crea  
ture / but the maker of all thyng / not a clo  
sed fulthe / but y wisdom of god becomen man  
Hit his wondir that an amorous soule may  
be that day sory for ony temporel thyng in the  
whiche he hath receyued his beloued maker  
god / For wythoute doute he hath thenne in  
hymself so grette matter of Joye / that worthely  
hit shulde deuoure & putte to nouzt all chaunce



of heynesse & sorowe/ ryght as the grete see  
holde a droppe of eyfel or bynegre caste therein  
Forthermore yf thou desprest to knowe in  
experpence yf wete sauour of this sacrament  
the whiche is yet vnkynowen to the/ ke kesse  
aboute firste for to wythdrawe thy soule fro  
seculer nedis/ & fro flesshly lustes and vices/  
soo that before the receyvinge therof/ thou ha  
ue profunde contricyon/ and clene and open  
confession/ & that thou ke drawe thereto by in  
warde deuocyon/ more than by vsed custome  
wyth moost ardent affeccions/ & moost holp  
meditacions/ as wyth rede roses & white ly/i  
lyes thou shalt araye ayens hym the ghest  
chambre of thyn herte/ and make hit redy to  
soo worthy a spouse by inwarde pees / And  
what tyme thou felyst hym presente / chyppe  
hym betwix the armes of thyn herte/ thorough  
the outcastynge of all erthely loue / and the  
inwarde closynge of that heuenly spouse/  
Afterwarde a deuoute soule shal make me to  
here his voyce & synge to me wyth y songes  
of spon / Wherof y melodye whan it is made  
of thre maner proporcyons yeldyth moost  
swettist solowe/ that is to seye of peryte forye

tyngge al erthely thyngys / & feruente affeccōn  
of euerlastyng thyngys / & a maner begyn-  
nyngge of lōuynge y the blessed spirites haue  
in heuen / Wel is hym y may perceyue & fele thys  
thyngys wyth inwarde taste / & y may knowe  
hem by sothfaste experyēce more than by wor-  
dys or wrytyngys / **Disciple /** O y wonder  
hardnes & blyndenes of my herte / Wherfore I  
may wel be sorowful. For in y moost habundance  
of goostly ryches I haue longe tyme dwelled  
moost pore. & y grette goostly goodys I haue  
wretchidly forslowethed. & of y grette swetnes  
passyng measure of y pectes of grace I haue  
be voyde & drye. O my god to y I make my  
cōpleynce wyth inwarde sorow of herte. that I  
haue ben so longe fro y. & y hast be so nye me  
y were wyth me. & I was not wyth y / for me-  
delyng & settynge my selfe in wordly besynes-  
ses. & other supflue vanities I toke litil for-  
of y For ofte sythes I haue had my selfe soo  
wedpously to the as though y my god haddist  
not be presente to me. But now puttynge a-  
waye all maner dissymulacōn. as though I  
were wakied fro slepe / I haue opened myne ey-  
en clyppyn<sup>72</sup>g thy presēce wyth my most affec

eyon and desyre of body and soule/ For as ofte  
as I thynke and haue in mynde thy blessed  
presence/my spiryte begynneth to glade for ioye  
ye as he that receyueth a good me/egar' co  
mynges fro ferre countre / And therefore now  
hit is couenient that as thou hast fedde me  
wyth thy blessed presence/as with the brede of  
lyfe and vnderstondynge/soo thou enfourme  
me forthermore peupnge me drynke of y wa  
ter of helfull wysdom/answerynge me thy ser  
uaunte to thoo thynges that I shall aske the  
And firste I aske of the/What good thou pe  
uist by thy presence to the man that deuoutly  
receyueth the in the sacrament. Wysdom.  
I praye the fro whens cometh thys questy  
on/Whether arte thou a louer or a marchaunte  
I woldst thou that this questyon is conueni  
ent to an amorous herte that loueth inward  
ly/ Soo that he haue that thyng that he lo  
ueth he takyth not moche for of other thyng  
es. What thyng haue I better or more profi  
table or more precyos than my selfe/ And he y  
hath that he louyth what shall he desyre more  
He y peuyth all hym selfe to his frende/What

I praye y kepiſth he fro hym/loo in the ſacra-  
ment I geue my ſelfe to the/ & I take a wey  
thy ſelfe fro the/ & I tourne the in to me/ For  
in ſoth thou ſhalt not turne me in to the / as  
the mete of thy fleſſhe/ But thou ſhalt be chaū-  
gid and turned in to me/ But perauenture y  
arte not yet perfite in loue/ Wherefore thou coue-  
tiſt not oonly loue/ But alſo ſomme rewarde  
therof/ & therfore I ſhall anſwere now by a  
queſtyon lyke to thynne aſkynge/ Telle me  
What helppth oz profpytith to the ayre the ſhy-  
nyng of y ſone / What tyme that hit ſhyneth  
hote wyth all his Vertue / Wythoute clowde at  
myddaye tyme. Or ellis What profpyten the  
bryght ſterrys & in ſpecyall that fayre ſterre  
Lucyfer to the derke nyght/ or ellis What fay-  
re hete bryngith the hote ſommer tye to y erthe  
that is byfore clongyd with the colde froſte of  
Wynter/ Diſciple. Sothly all theſe hit is no  
doute bryngen with hem grette frute and grette  
belote/ Wiſdom. All theſe ſemen to the grette  
& gloriouſ/ for as moche as they ſen knowen  
comynly & comprehendyd by ſighte / But for  
ſothe the ſpirituel yettis that ſen geuen in y  
ſacrament in her maner ſen moche more.



Worthy and grete forderynge/ For the keeste  
pfect of grace therof makyth a man more  
gracious whan he receyueth the sacrament  
yf it be deuoutly take /and hit shall more cla;  
respe the soule herafter wyth his spirituel  
lyzkyngge than ony sone seme may lyzen the  
clene ayre/and for as moche as spirituel thyn  
gys wythoute comparyson passen bodily thyn  
gys ryght so forthermore thou mayst concey  
ue of other lyknesses also my body glorified  
that is receyued here in the sacrament trewly  
wyth grace/shall more lyze & worship wyth  
his lyght all the court of heuen/& euery cho  
sen soule/than the cours of sterres & the Ba  
ryauce of tymes molwen helpe or forther in o  
ny maner the erthe/ And also my soule that  
is conteyned in the sacrament is of more lyzt  
in his maner than ben all the day sterres or  
euery sterre in erthe/ And all these shall be  
yeuen herafter to a trewe soule by vertue of  
this sacrament wythoute other profytes and  
graces/that fallen euery day grete and wyth  
oute nombre y ben ofte synthes reherfed & spo  
ken of/ Disciple. I am astonyed in this y  
I here so many worthy merueyles & werkyns

gys of thys gloryous sacrament. But lord  
I praye y dispise not one doute y I shall putte  
e open to the/ Sythen hit is soo y y a lmyzty  
god vouchedisafe to magnifye this wor//  
thypful sacrament with soo many gloryous  
miracles e profytis wythoute nombre/not o  
only for the tyme to come (but also in thys ty//  
me presente. Why is all this soo hidde e ab//  
stracte y vnnethe is hit perceyued of ony man  
e if I durst seye y vertue therof is not seen for  
to apere to trewe byleuyng men. What is done  
aboute other men I wote/not in as moche as  
I am not a curyo<sup>9</sup> searcher of other mennes con  
science. But this am I experyence of. in my selfe  
other wyse y what tyme I shulde come to y ho  
ly sacramēt/wherof I haue fōūden my selfe to  
the in goynge therto e goynge therfro in soo  
grette hardnesse of herte e a maner dulnes of  
spirite/y of all y gostly lyztyngis. e godly  
graces y comen fro y sacramēt to my dome I  
haue feleste so voyde y I myzte not fele in my  
selfe y swete taste therof in ony maner / But  
I was lefte so desolate without frute/as thouz  
y sacramēt had none effecte in hit selfe. Oo  
the wondrous counseyle of all myghty god

and vntwysse durste he so bolde for to reprehen-  
de & vndertake in thys parte his lorde/that is  
moost wysse and wythoute reprehension alle  
thyng in the beste maner disposyng/ I praye  
the why hast thou so hidde soo many & grete  
goodis. Were hit not better that y<sup>e</sup> haddest or  
deyned the faith of soo grete mysterpes wyth  
more open spgnes and more euydent experien-  
ce. Wysdom<sup>r</sup> Knowest thou not while thou  
arte here thou walkest forth by faith/and not  
by kyndely felynge. For that thyng that bo-  
dely witte shewyth and experyence prouyth.  
holde may faith receyue. Maye faith muste ne-  
deys faple where that open shewynge of reson  
hath place/ And so folowyth that the worthy  
meryte of faith sholde perssye/ For as the wy-  
se man sayth/ Faith hath noo meryte to the  
whiche faith reason penyth experyence. and  
therefore yf y<sup>e</sup> wylte committe to experyence of  
reason the mysterpe of thys sacrament. nedis  
faith and the merytys of faith muste perssye  
and faple/and what if hit soo befall that a  
chosen soule felith rennyng thowztis that ben  
dredfull/ sothly yf he fyghte agens hem lath-  
fully by hys wyll he shall be crowoned therfo-

re/ Open I praye the the herte of thy herte and  
see how open knowynge the mysterpe of this  
sacrament is geuen of god to be knowen in  
the hertis of some chosen the whiche though  
hit be not allway/ Neuertheles somtyme of  
grace and special preuiledged in a maner. Un-  
spekeable perceyuen & fele y sotherness of this  
sacrament/ In so moche that yf hit be possible  
for to be ony knowynge more certeyn than y  
knowynge of feyth/ by that knowynge hit is  
geuen to hem of god for to fele and knowe y  
moost sothfast keepnge of y sacrament/ Where  
fore of these thyngis that ben seyd openly  
tradir to thy mynde that this sacrament is  
neuer the lesse in sothe/ by cause that y spiritu-  
el effecte therof inuysible or not perceyued  
wyth bodily witte/ For the goodly lychte is  
not as such maner lychte that may be com-  
prehendyd or seen wyth bodily sighte / or that  
spredith hit selfe to outwarde thyngys / but y  
may be seen of the goodly vnderstandynge  
only/ or ellis of the syghte that is in blisse/ &  
that is properly lychte in his owne keepnge.  
Disciple/ O lord how fewe ben there in this  
worlde that wyth diligent bespyesse taken be



de and chargen the moost precyous Vertue  
and profyte of thys worthy sacrament/ for so  
me ben that goon to thys sacramēt compny  
and by custome folowynge the maner of the  
comynalte/ kespeng hem not for to goo thereto  
but rather to goo therfro/ & not often wyth in  
warde deuocyon/ but of lacke of spirytuel fer-  
uour/ And therfore as they comen boyde ther  
to/ soo they goon boyde therfro & wythoute  
grace/ as dyden y Bncleue bestys that weren  
reproued in y olde lawe/ for they thynke not  
hesely nor taken hede what they receyuen ne/  
holo moche good and grace foloweth to hem y  
deuoutly receyuen it wyth a clene herte / nor  
holo moche euyl and peryll therof foloweth to  
hem y vndeworthyly receyueth hit : And yf hit  
soo be that there come to her mynde ony good  
stirryng/ perauenture it is but shortly and pas-  
syt away / Hit fareth as a litil smalle spar-  
cle in her hertes that sodeynly is quenched and  
apperyth nomore/ Wisdom/ There ben thre ma-  
ner of men y receyuen me in the sacramente  
some ben all vndisposyd / as thoo that ben co-  
bred with dedely synne/ Some ben wel dispo-  
sid as they that ben passynge god lyuers/

Some there ben in meane maner disposid/  
as they that ben vndeuous! The fyrste men  
deseruen euerlastyng deth and temporel ma-  
lyson/ The seconde euerlastyng lyfe and spiry-  
tuel goostly blessing! The thyrde etyng dre-  
brede & vnsauery mete to hem/ fele not y<sup>e</sup> wet-  
nes therof/ **Disciple/** What and a frele man  
haue perauenture done some pryue synnes / &  
in his goyng to that sacrament is contryte  
& dooth y<sup>e</sup> he may after the ordeynaunce of holy  
chirche/ Whether this synful man dare goo ther  
to trustyng vpon thy grace/ **Wisdom/** Sothe-  
ly if he be contrite and dooth after the counseyl  
of goostly leches / thenne properly to speke . he  
is not a synner/

**For maris mallice**  
**seyne** What tyme that she was  
contrite in herte and came to the feete of our  
lorde / and wasshed hem with hir tereis / she had  
the name of a synfull woman / neuertheles  
after that tyme she was not a synner / for crist  
had forgyuen her hir synnes

**Disciple.** **E**very  
man is habundaunt in his owne wytt / But  
sothely in this purpos I trowe feythfully

that the godly mysteries of this sacramente  
passen all maner Vertue of man/and ben a bo  
ue all the merueplous Werkes of god in this  
worlde/ For who is he y lyueth in thys worl  
de soo clene & so innocentl/ that is a worthy  
mynystre or recepuour of thys sacramente/  
Or who may presume of hymselfe to recepue  
hym/ whom Petir the prynce of apostles put  
fro hym sayenge thus/ **Goo fro me lord**  
**for I am a synful man/ And he whose sayth**  
**Ihesus commendid syngulerly in Jerusalem**  
**seyde thus to hym/ lord I am not worthy that**  
**thou sholdist entre in to myn house/ Who is**  
**thenne born of woman that may make hym**  
**and ordeyne hym worthely to soo grete myste**  
**ryes/ Wisdom/ Amonge all that were born**  
**of women there rose neuer one that myghte**  
**of his Vertu oonly of the ryghtwisnesse of his**  
**Werkes sufficiẽtly ordeyne hym therof / as**  
**of worthynesse/ though hit so were that one**  
**man hadde alle the naturel clenness of alle**  
**aungels/ or all the clenness of sayntes glory**  
**fied/ or all the merytes of holy lyuers in erthe**  
**by strepghthnesse of lyuynge.**

**Of these wythoute the grace of god he were**

not able to receyue so hye and grete mysteries  
Disciple O euerlastynge god how dreddful  
is hit to me and such as I am synners for/  
to here this/ Alas alas lord god sithen aun  
gels ben not cleue in thy sighte and men of  
grete werkinges ben not worthy of her owne  
ryghtwysnesse for to receyue the/ What shall  
falle of vs that walowen euery daye in the  
clepe of synes y<sup>e</sup> which haue litil or nought  
of deuocōn/ Meke not as it nedyth compūctē  
of our owne necligences / Wyth what drede  
is it to vs for to come vnlworthely to that sa  
crament skilfully it is to drede / lest that that  
shulde be to vs into foryeuynge/ torne in to so  
wollfull punysshing. Wisdom. Take heed ke  
ly that thys sacrament of pite is ordeyned in  
to remedye apens synne/ Wherefore what tyme  
a man dooth what he may in abyng hym to  
grace/ hit sufficith to him. for god askith not  
of a man that he seeth impossible to hym  
And therfore what tyme that he that recey/  
ueth the sacramente dooth that he may/ the pi  
te of god fulfillith by grace that/ that a man  
may not come to wythoute grace/ Wherefore if  
a man dyspose hym as well as he can/ he shal



rather goo to that sacramente vpon truste of  
the pite of god than he shuld abstene hym ther  
fro by consyderacon of his owne freelte/ thouz  
hit so be that he fele hymself frele and vncoue  
nable It is comendable and meritorpe to goo  
thereto by meke hope/ Who is he that soo/ vni  
uersely dare sepe that they that ben goostly se  
ke sholde not come to hym that for hem tooke  
deth to clense hem of her synnes and Infirmy  
tees/ Wherefore hit may conueniently be seyde/  
that as his comynge in mankynde was into  
saluacyon of synfull men/ Soo this helful  
hoost is ordeyned to trelve cristen men in to re  
medye of synnes/ For he the wysdom of god  
at his laste sooper in the ordynaunce of this hel  
ful sacrament seyde thus/ This is my body y  
shall geueu for you. and this is my bloode  
that shal be shedde for you in remission of syn  
nes/ Wherefore what tyme thou hast done that  
is in the/ goo thereto hardely wythoute ouer  
grette drede wyth fayth and charyte noo thyng  
doubtyng of his endeles pite/ Disciple. Oo  
these gracypous and lounge wordes comfor  
ten me that thoug I wretchid synner haue  
had drede in conscience to nyghe y my sauour

for my wyckid wretchednesse now I dare  
nyghe and come to the kynge of mageste e//  
uer full of mercy. But yet I praye the . that  
y double telle me whether hit be better to goo  
ofte tymes to thys helfull sacrament or feel  
den wysdom. To this questyon take y co//  
mune & knowen sentence of that worthy doct  
tour Austyn. the whyche seyth y bothe ben co//  
mendable/as for y place & y tyme/y is to sepe  
y for reuerence other while hit be leste / & for  
deuocōn hit be taken. But sothly to hē y felen  
her deuocyon encreasid wyth reuerence of y sa//  
crament. in ofte receyvinge therof. to hem hit  
is profitable ofte goynge therto. ¶ Disciple  
But what seist y of hem y whiche semen al//  
weye dwellyng as in one maner affeccōn / in  
as moche as they fele not nor can percepue  
therby hemselfe moche profityd on y one halfe  
nor moche amendyd on y other halfe / & yet  
more ouer they fele hemselfe ofte tymes ouer//  
come wyth a maner harde herte & drynes of  
deuocion/& though hit so be y they seyen eueri  
day salmes & prayers y they haue in custome  
to sepe/& ofte tymes maken hem clene by cōfess  
yon/yet dwelle they alwey as in hardnes of

deuocyon/and fele no thyng the taste of spiri  
tuel/ and grace yet also I shall reherse more:  
ouer one thinge that is full paynful to deuou  
te soules and sorowful/ as full of ten tymes  
of thys compleyne hem/ thys is to sey that o/  
ther while at the tyme of receyvinge of the  
sacramēt/ grace semyth wythdrawe fro some  
more than hit was wonte to be afore / In soo  
moche y hit semith/as though hit forsoke  
him y was after hym cryenge / Sothly thys  
semyth to me an harde thyng & also a sorow  
full: Wisdom. Many causes there ben & many  
maners by y which thys hardnes is wonte  
to trouble a deuoute soule. as they seyen that  
ben experce / y whyche all now ouerpassyng/  
take this oonly in spekernes/ y what tyme by  
dplyget serchpng of thy cōscience. y hast noo  
mynde that y hast giuen ony cause therto. but  
y y hast done y y in y is. yf hit so falle by suf  
fraunce of god y which is wonte in a thou/  
sand maners for to trouble & proue his chosen  
peple. & though suche an hardnes of hert falle/  
lete not this discomferte y ne here y down. nor  
herfore y y wythdrawe y fro this helful sacra  
mēt knowyng y y pite of god werkyth y heke

of soule of & sithes Whan a soule Weneth he is  
Vnspekier and What tyme that the soule oonly  
keneth Vpon y foudemente of fayth Wythou  
te ony speyal goostly Wetnes it is exceptyd  
as though he had haboundaunce in felynge of  
goostly graces & comfortes! Peraventure if  
a creature had suche Wetnes Whan he woode  
he shulde be necligent & not kepe hym in hem  
so Bisely and Waarly as hym nedid / & therfo  
re suche graces other While ben profitably  
With drauwen / & also for thys cause that When  
they ben Wythdrauwen / they shulde be the more  
kesely souzte after / And Whan they comen the  
more Wyselfe be kepte / soo that therby the lo  
uynge soule be put to exercyse of Vertu in the  
scole of mekenes / and one thyng in thys ma  
ter is notable and that y shalt kesely take hede  
to. y is to seye that thys goostly sauour & in  
warde taste of deuocyon is not the delue ef  
fecte of fayth y longyth to this tyme here in  
thys worlde / but his propirly longynge to y  
blisse that is to come hereafter / And therefore  
Whan hit is geuen in the sacrament or elles  
ony other tyme gyue y thankynges to god y  
geuer / And What tyme hit is not geuen / suf



for patiently knowyng that hit is not in thy  
powre/ but in the souereyn and moost benyg-  
ne puer therof/ the whiche wyll not geue hit  
as y wyll/ but wohan hit lyketh hym after y  
he cometh to his lounge & thy profyte/ Also  
thou shalt vnderstande y that souereyn god is  
soo plenteuous wythout ende that the more  
hit be taken/ the more he that taketh hit is ma-  
de able to receiue hit/ Wherefore hit fallith ofte  
tymes touchyng this sacrament that y mo-  
re that a man wythdrawyth hym therfro by  
inordynate drede/ the more thorough his dis-  
feryng fro dawe to dawe/ he shall be vnderpo-  
sed/ wherefore hit is better all thynges consyde-  
red/ for to goo therto by styrng of loue/ than  
to absteyne therfro thorough styrng of drede  
And better hit is to goo therto euery weke  
or euery dawe wyth trewe mekenes and kno-  
wyng of his owne imperfeyon than ones  
in the yere by presumpcyon of his owne ryght  
wysnesse. Disciple/ Telle me I praye the  
what tyme or what houre / the whiche he that  
gooth therto shall pryncypally take hede to. &  
wyth all his myght dispose hym and ordeyne  
hym to his grace. **Wisdom**

That is the tyme of holy receyving & goostly  
etyng therof. For thenne heven is in maner  
opened / and the loued sone of y fader is sente  
in to the soule that is well dysposid & therto  
is bodely vnyed / and therefore is hit callyd in  
latyn. Missa that is of the faders sendynge.  
Disciple. How is hit of hem that wpyth soue  
reyn desyre coueyten for to receyue the in the  
sacrament / & yet they maye not haue that thei  
desyren / for they seen byfore hem y preste ston  
dynge / and they receyvinge / and they wpyth de  
syre of herte coueytynge for to receyue the / and  
there is none that wylle geue the to hem and  
fulfille her hungry soules with this desyred  
presence. And thou knowest wel that hit is  
full pynfull to a desirynge soule for to see co  
ueyted mete and not taste therof.

Wisdom. There ben some that at this borde re  
ceyuen me sacramently / And neuertheles  
they goon therfro fastynge / and there ben  
some that come not to this borde / and neuer //  
theles of y plente therof / they ben habundauntly  
and goostly dronkyn For the firste  
men felen and receyuen oonly the sacra //

mente. but that other receyuen the sacrament  
goostly. and the Vertu therof affectuouly.

Disciple. Yet ben there leste two doutes to  
me touchynge thys mater. One is whether he  
that etith bothe bodely and goostly hath more  
Vertu of the. than he that oonly receyueth the  
goostly. touchynge the effecte of the sacra/  
ment: and the cause of the doute is. For thou  
knowest who hit is that seith thus.

**C**rede et manducasti.

**T**hat is byleue: and thou hast eten. The  
seconde doute is. how longe abydyth thys  
worshypfull sacrament after hit is receyued  
of man. Wisdom. Sothly touchynge the  
furste he hath more matre of deuocyon and  
grace that receyueth bothe togedir. than he that  
takyth but that one. for he hath bothe togedir  
the yener wyth the yeste. and the cause wyth  
the effecte. And of y<sup>e</sup> seconde doute thou hast  
Inough the sentences of fadres. that is to se:  
ye that soo longe tyme dwellyth goddis body  
as ben hole the spyces of the sacrament.

**A**nd for an ende thus shalt thou praye  
to that holy sacrament.

**H**eple moost holy goddis body in thyse  
 sacrament sothly conteyned. I knowe:  
 seeke the wyth my lypis/ I loue the wyth all  
 myn herte/ I desire the wyth all myn inwarde  
 affecciōes/ I beseeke the that y<sup>e</sup> vouchsafe be:  
 nignely and graciōsly this day to visite my  
 seke soule coueytynge for to receyue the helful  
 sacrifice and welle of all graces. that I may  
 Joyefully fynde hēle in body and soule by thy  
 gracyous presence/ Lorde beholde not to my  
 wyckednesses & many maner negligences/  
 but to thyn endles mercyfyll petytiō. For in  
 sothe y<sup>e</sup> arte y<sup>e</sup> vndefouled lambe/ y<sup>e</sup> this day art  
 offrid to thyn euerlastyng fadir/ for the re/  
 dempcyon of all the world/ O thou manna  
 aūgels mete/ oo thou moost swettist drynke/  
 bryng in to myn inwarde mōthe the hōg  
 swete taste of thyn helful presence/ kyndle in  
 me thy charyte/ Caste oute vyces / pore in me  
 Vertues / encrease graces / & geue me hēle of bo  
 dy and soule/ Wolde I beseeke the thyn heuen  
 and come dōwn to me. soo that I be knyt and  
 vnyed to y<sup>e</sup> . and be made one spirite wyth the  
 O thou worshipful sacrament I beseeke the  
 that thorough the all myn enemyes be putte fro



me/ & my synnes forgeuen/ & all euels by thy  
presence be excluded/ Goode purpoos ȳ peue  
me/ my maners ȳ amende. & all my dedis ȳ dis  
pose in thy wyll. myn vnderstandynge by ȳ  
wyte Ihesu be here lightenyd wyth a newe  
lyte/ myn affeccion be flammed & kyndelyd/  
my hope be strengthid soo that my lyfe in amē  
dementē euer profite in to better lyfynge / & at  
ȳ laste I maye haue a blessed freghens passynge  
to lyfe euerlastynge/. ¶ Kollo ȳ disciple

of euerlastynge wysdom shall in all thyngys  
loue & prayse Ihu and wedde hym to hym tho  
wouth trewe loue & become his disciple. Ca. vii.

¶ Sic dicetis in confessione/ opera dñi bona  
Balde/ ¶ Thus ye shuld sepe in knowleging  
that all the werkis of god ben ful goode!

**D**isciple wyth a curious meditacion I  
walke aboue in heuen/ I goo bynethe a  
boute in erthe/ I seche the depnesse of the see/  
I cōsider all ȳ worlde wyth his lustes & lyfyn  
ges/ I merueyle vpon the wodes ȳ ben sprad  
wyth soo fayre grene leues/ & I beholde the me  
delbes grene/ & wyth many maner fayre flou  
res of dyuerse coloures arayed/ & what tyme ȳ  
I consyder all thise. & beholde euerychone.

With a swete maner of goodly mynstrallise/  
 al they kydelyn myn herte in to louynge & pray  
 syng of the creatour & maker / And in this  
 tyme of restful contemplacion I take besely he  
 de hold souereynly sayr and wel thou dypne  
 wysdom ordeynest all thynges that ben made  
 bothe good & ylle / Ryzt wylle & vnrzt wylle/  
 so that in all that makynge y leuest no thyng  
 inordynatly don / & wylth grete reuerence I be  
 holde this / and I begynne thenne gretly to be  
 gladd in soule / and wylth Joyfull voyce I am  
 constreyned to breke out in to these wordys  
 All the werkis of god ben ryzt good.  
 But what tyme that I begynne to ouergoo  
 all these / & brynge to my mynde the that art so  
 uereyne god vnmade & euerlastynge wysdom  
 byfore all other chosen to be the special spouse  
 of myn herte / for passynge wonder & stodpen //  
 ge of mynde I haue noo more spirite but alle  
 to gedir faylynge in myselfe / I am soo gretly  
 reioyced and gladd in the / Wherefore my lord  
 & beholde now the pryncypal affeccion of my  
 herte / and teche me to loue the / and to glorysye  
 thy glorious name /

For that is that before all the Joyes of this  
worlde I coueyte & desire/ and lord thou that  
knowest al thynges/ y knowest wel that fro  
my childehode I haue this euer desyred & souzt  
Wisdom. Knowest the prophetis seynge in  
this maner/ y louynge & praysynge besemen to  
hem that ben ryzthys in herte/ & also y louynge  
and praysynge is not fayre in the mowthe of  
synners. Disciple. Yes forsothe lord. & ther-  
fore woo is me. for what I shall answer &  
seye I wote neuer/ & if I wyl Justifye my selfe  
my odone mowthe shal dampne me But  
wha t/ shall I not therefore loue & prayse the/  
for I knowe my selfe vnclene/ See we not y  
frosshes & vnclene wormes gendrid of powder  
of the erthe in standynge watris & pittes cry-  
ynge in hir maner/ & as they may louen and  
praysen theyr creatour & maker / For thoug  
hit so be that they can not ne make not synge  
swetly as y larkie and the nyghtyngeale/ nor  
knowe the as resonable creature may/ neuer/  
theles this they done that they geuen mater  
to hem y knowen the/ for to loue the & prayse  
the/ O thou fader of mercy/ I knowe sothly  
and knowleche that hit is more semely to me

Wretchid synner for, to lye prostrate before y  
 & wyth weppynge and wyth sorowe aske for  
 reuenges of my synnes/ than to loue y & pray  
 se y/ wyth a desolued mouthe. But neuerthe  
 les trustynge vpon thy piteuous goodnesse &  
 thy grete mercy shold to all dedly creatures  
 I coneyte to preysse the wyth al myn inwarde  
 affeccions besechynge the my lord god y y  
 despyse me not/ y am but a wretchid worme/ &  
 a ded dogge & a styntynge careyne/ Wpsom  
 He is a bolde to clyppe the wynde & folowe  
 the shadowe/ the which twilith for to prayse  
 me of his worthynes/ & he takyth vpon hym  
 thyng y is impossible / that traunpleth for to  
 prayse me to the fulle/ Neuertheles therfore  
 shall a creature not leue to prayse me/ But  
 hit fallith to the & to all creatures for to loue  
 & prayse her maker/ for there is none creature  
 but y hit louyth & prayseth his maker & four  
 mer. or at the leste shewith hym to be praysed/  
 Also thou shalt vnderstonde that in the eerys  
 of goodes maiesse/ hit folowyth more swetly  
 an holy medytation than many hie wordys  
 spoken wythoute inwarde vnderstondynge  
 and more pleyseth him sorowe of herte of a co



trite creature than only cryenge of moloth &  
trewe mekenes/ than chaütynge wyth broken  
Boys/ And that y maye y better vnderstonde  
thys y I haue seid vnder one ensample/ take  
hede by this y I shal shewe y Though hit be so  
y all my life in erthe was to y Ioye & louynge  
of the hye fader of heuen/ neuertheles he was  
more excellently in maner glorified/ & clarify  
ed in me what tyme y I knowlechyd to hym  
on the crosse the agaynbyng of mankynde  
in suffrynge the sorowful deth by obedynce/  
There ben many y whiche louen & praysen me  
wyth cryenge wordis/ but they geuen me  
wyth displeynge dedis/ they woorthypyn me  
with her lypis/ but her hertes ben ferre fro me/  
And also there ben many y whiche in prosperi  
te praysen & louen god/ but in aduersyte they  
styren impacete agensst hym/ & therefore her lo  
uynge & praysynge is not acceptable to god/  
for hit is not clene/ but y louynge & praysynge  
byfore god is moost acceptable & plesynge/ y  
is of hym y whiche as wel in aduersite as in  
prosperyte of al her hertes & all tymes know  
lechen and louen god/ and though they ben in  
many maner scourged and discesed yet they yel

den thankyngees to god for all/ Disciple. I  
beseeche the suffre thy seruante for to speke a  
worde to y<sup>e</sup> herte of his lord/ Sothly I knowe  
leche me in these forseyde thynges vnto thys  
tyme I haue fayled greetly/ & that I haue more  
loued the & praysed the in prosperite than in ad  
uersyte/ But now I offre me holy as in sa  
crifice to thy wyll/ haupnge a redy wyll her  
to/ that wheder so euer fallen good or euill I  
wyll neuerthelesse loue the & prayse the/ But  
in all thynges geue thankyngees to y<sup>e</sup> / & alle  
thise aduersities forsayd to susteyne pacyetyly  
for loue of the/ And if hit were to thy Joye  
my deth rather than my lyfe/ sothely I wolde  
put gladly to the deth my lyfe/ that is yet ly //  
kyng in poldthe / & thoo yeris in the whyche  
I myghte lyue/ yf I were not overcome wyth  
deth/ I wolde so offre to y<sup>e</sup> my lord as in sacrificy  
ce/ Wherfore as longe as I am here in y<sup>e</sup> prison  
of my wretchid body/ I coueyte & aske of y<sup>e</sup> to be  
enformed how I myght come to that poynte  
that I mape of all myn herte and of all my  
soule and of all my strengthes in all tymes  
in as much as hit is possible contynuelly to  
loue the/ worshippe

the & prayse the/ Wisdom/ Who so euer he be/  
that in all his doos hath god in his entente  
and keepith hym fro synne/ & leupth not y<sup>e</sup> exer  
cises of Vertues/ he leupth not to loue & prayse  
god contynuelly/ But for to make a remedye  
to thyn clene entencyon/ y<sup>e</sup> shalte vnderstonde  
after the sentences that thow hast herd of fa  
thers. that what tyme a soule is purged of  
erthely thyngys & vices/ & clenfid of all the de  
grees of passions/ and in as moche as hit is  
graunted to mannes frelde/ is comyn to vn  
menable tranquylite & reste of soule & perspy  
te clennesses/ Neuertheles he shall come to  
the vnbroken perseuerance of my louynge &  
praysynge/ the which is y<sup>e</sup> ende and fulfillyn  
ge of all the perfeccion of a spirituel man.  
And theise what tyme that he is so purged  
of vices & flesshly passios/ & is kynt to that  
souereyn good strongely he shal withoute stin  
tynge loue god & prayse god / reformed in to  
aungels liknes/ Disciple/ Now moreouer/  
O thou best beloued wisdom. after these swe  
te wordes y<sup>e</sup> thou hast brouzt oute fro y<sup>e</sup> pryue  
chambre of thy godly wisdom I desyre y<sup>e</sup> thou  
vouchsafe for to enforme me of certeyne

doubtes. And firste where I maye fynde the  
moost sterpunge & the principal mater of thy  
louynge & praysynge/ Wisdom. In contempla  
cions of that souereyn & moost excellent ma  
geste of god/ In the which as in the welles &  
feynynge of al goode thynges for euer won  
derfully ben conteyned / And afterwarde in  
ryuers of perticuler goodes y goon oute fro  
that souereyne god: the which ben geuen to  
creatures in dyuerse maners more or lesse/ as  
hit likith hym that is cause of causes for to  
comune hem to hym. Disciple To that hys cō  
templacion of dyuine mageste/ I that am fe  
ble & lyke may not ryse vp & come therto. I am  
not worthy ne myghty/ therfore I leue that to  
hem y ben more stronger & more myzti in soule  
Neuertheles therfore I shal not cease so as I  
came fro thy louynge & praysynge/ And sothely  
other thyng can I not synge swetter of god  
than that is wryten in the sauter/ that is to se  
ye/ That oure lord is swete to all his crea  
tures. & that his mercy is a bouen all his wer  
kes/ O my god mercy in this songe my sou  
le is ryghte Joyeful. & my conscience is lyght  
ned/ For sothly as ofte as I thynke in my he



be what that I was somtyme / & what myscha  
ces I haue scapd / & fro what perilles y hast  
kept me / & fro sorowes y hast graciously de  
liuered me / In all these & many moo when  
I bringe hem to mynde I may not cease fro  
thy louynge & praysynge / Wherefore my god &  
my mercy for these & all other benefices wyth  
oute nombre I coueyt & desyre y there be of  
me to y suche a maner / & so swete a praysynge  
as was y praysynge & louynge of the blessed  
spirites in heuen / What tyme y in the sighte  
of thy godly mageste they reioiced hem y they  
were cōfermed foreuer in louynge & praysyn  
ge / seeinge the euill spiritis departed fro the  
wythoute ende / Also I desyre y my praysynge  
be as grete & as lykynge / as is of holy soules  
What tyme they ben deliuered oute of y prysyn  
of purgatory / & presented to the presence of thy  
blysse / there to see & beholde thy swete face with  
vnspeakable Joye / & also be hit as grete as shal  
be the louynge & praysynge in the stretes of he  
uenly Jerusalem after the laste general resur  
rection / When y thyne chosen ben departyd fro  
the wicked dampnyd / & wyth a glad & mery  
hert shallen loue god / & be Joyful of her saua

upon for euermore/ Do thou sweete and benyg  
ne mayster now wolde I also knowe how  
I myghte tourne in to thy praysonge & lounge  
of thoo affections that I fele other whyle in  
songe within me / of whiche I doubt whether  
they come of kynde or of grace/ And also how  
I myghte torne in to thy lounge & praysonge  
of y<sup>e</sup> my creatour/ & here not oonly good thyng  
ys/ but also euill thyngys as ben euill sty  
rpyngys wroughte by the wretchid aungels / &  
generally peue to thy praysonge all thynges  
wroughte here & seen/ and felyngly perceyued  
and knowen. Wisdom. To these thre questy  
ons by order / we peue to the these maner an  
sweres/ ¶ Fyrste as touchynge the affecti  
ons that y<sup>e</sup> speakest of hit is harde to knowe o  
ne fro an other/ by cause of her grete lyknesse  
And therfore all suche affectyous that ben  
clene & honeste/ as is Joye of spirite & lykynge  
styrpynges that strengthen the to Inwarde  
gladnesse/ or els it fallyth other whyle to swe  
te terys / ¶ All suche affections and styrpy  
nges y<sup>e</sup> whiche y<sup>e</sup> knowest not of whens they  
comen / ne whider they gone/ ¶ All suche sweete  
affectyons anone as y<sup>e</sup> felest thou shalt offre

hem By to the creatour & maker of al thynges  
Wyth inwarde deuocyon in maner of that ac-  
ceptable sacryfice that abel offryd to god/ So  
that they be dispendid in to the louyng of hym  
that is auctour & maker of kynde and geuer  
of grace/ And so suche pestis of grace y<sup>e</sup> why  
che in y<sup>e</sup> maner ben of nature & as of hemselfe  
not merytorie thorowz the forseyde ende maye  
be made in maner aboue kynde & merytory.

**T**ouchyng the secoude demande as often  
as y<sup>e</sup> felyst y<sup>e</sup> euyl suggestyons/ or styrnynges  
of Wicked spiritis begynnyng to ryse By Wy-  
thin the/ anone ryse By quykly in spirite & se-  
re thus/ O y<sup>e</sup> higest almyghty god/ I beseeche the  
y<sup>e</sup> my soule may fulfyll y<sup>e</sup> place and office of  
this Wicked spirite/ by y<sup>e</sup> which he shuld haue  
loued the if he had stande in euerlastyng blis-  
se. lord I coneyte & desire y<sup>e</sup> as ofte as this Wic-  
ked spirite puttith in myn mynde these foule  
abhomynable thoughtes apens my wyllle/ so  
ofte Wyth all my desyre vnspekable louyng &  
thankyng be to y<sup>e</sup> in euerlastyng blysse/ And  
as ofte as I suffre these Wicked styrnynges  
putte in me of the fende/ soo ofte I offre to the  
louyng and thankyng Wyth alle myne

affeccion/and so thou myzte see howe y to hym  
that louen god/all thyngis tournen in to the  
beste/as well the euill as the goode / Inas  
moche as the wicked suggestion of y spirite  
tourneth so in to prosperite & mede of soule.

**C** Of the laste thyng that thou askedist  
thou shalt doo in this maner. What tyme thou  
perceuest or seest in ony maner the passynge  
fayrnes of diuerse thynges / as is the wode  
ful of grene trees/or y mede ful of fayr flou-  
res. or the felde sowed wyth dyuerse cornys.&  
suche maner fayr creatures. lyfte vp thy hert  
& thyne eyen & stretch vp thy handes in to  
heuen/& seye wyth all the inwarde affeccyon  
of thy herte in these wordis) O y gentyl and  
moost seprest wisdom after y excellent & fayr  
prerogatyues & graces of thys thyng/ A  
thousande thousande of heuenly spirites my-  
nistrynge to the thankynges. and salue y on  
my behalfe/& ten thousand tymes / an hundreth  
thousand spirites y ben aboute the maye glo-  
rye the/& the vniuersall melodye of al crea-  
tures may prayse the and loue y for me/ now  
and euer wythoute ende/ Amen. Disciple.  
O everlastynge god sythen thy praysonge



and lounge is soo lykynge here in the Baye  
of thys lyfe/ What is hit in y<sup>r</sup> countree of Blys  
se/ and sythen so lykynge is the mynde therof  
here/ What is y<sup>r</sup> presence therof elswhere. / But  
alas by this wonderfull & Vnspekeable / Wetnes  
of thy praysynge / O y<sup>r</sup> godly Wisdom my herte  
is bothe gladd and also with grete sorowe  
wounded/ For what tyme I thynke how that I  
am in this Baye of Wretchidnesse/ & consider  
me so ferre fro the perfite lounge of the Blys  
sed spiritis bytvene the voyce of Joyful pray  
synge and of mornynge. I breke oute and  
wyth teeris of sorowfull weymentyng I se  
pe to the my lord thus. O my god who shall  
amonge so many trauayles and anguysshes/  
sorowes/ and bytternes that here in thys worl  
de ben/ comforte me and gladd my soule.

Wisdom/ Loo now y<sup>r</sup> hast where thorough y<sup>r</sup>  
mayst confort the for y<sup>r</sup> tyme. y<sup>r</sup> is to sepe thys  
boke of / Wete & lykynge praysynge of god y<sup>r</sup>  
whiche if y<sup>r</sup> wylte ofte tymes rede & beholde / y<sup>r</sup>  
mayste therby in aduersities be confortid/ For  
goostly lykynge & gladnes of diuine lounge  
& praysynge/ here is a maner enterlude and  
exnerste of heuenly Joyes where all my chosen

children With ful mouthes and Joyful hertes  
shallen loue & gloryfye me Wythoute ende/  
Disciple' O thou desire & Joye of my soule  
y maye not be expressed by wordes my Sweettist  
loue passyng fayr a loue all other Wythoute  
comparyson moost gentill/thou knowest wel  
that this is y cōdicion and propriete of feruēte  
loue. that y thyng y a man loueth inwardely  
he desirith y hit shulde be pleasant to other. and  
conueytyth y hit shulde be loued and praysed  
of all other Wythoute preiudice of hym selfe/  
and as thou hast taughte thy synnguler prero  
gatyse of loue is suche/y to y moo that thy lo  
uer comuneth the Wythoute enuye the more  
perfyctely he shall haue the in hym selfe/  
Wherefore thow benygne spouse euerlastyng  
wisdom that arte besye of the helle & sauacyon  
of all other/ thynke and shewe a waye conue  
nient by the whiche this loue of the and of y  
goostly Weddyng of the maye be multiplyed  
orels as hit is waxen olde and feble in mo  
che ydel folke that hit maye be sumwhat re//  
newed. soo that y suffre not this goostly Wed  
dyng of the perisse in oure dayes/ but that  
thou shede in to the hertes of dyuerse folke

some maner grace. of renewynge therof/so þ  
thou suffre the to be goostly weddid now in  
oure dayes/as thou hast ben hre byfore to thi  
chosen derlyngys/¶ Holde the wolde I beseeche  
the by compassyon to oure infirmities/ & con-  
sider the malice of þ tyme that now is/ & teche  
vs & schelwe some special maner: wherby they  
that ben not persyte in thy loue/ but as children  
that haue nede to be fedde wpyth mylke maye  
be partyners of thy blessing. Wyfcom Sothli  
I am euer redy and all tymes to fulfille that  
y askyst & to assente in to thy goostly wed-  
dynge/ if there were ony that wolde feruently  
desire hit and trauallye therfore. ¶ But in dyuer  
se maners many desyren for to haue this li-  
fynge earnest. but fewe wyll trauallye therfo-  
re. Neuertheles as I haue behyt in the gos-  
pel that I shall dwelle with trewe cristen men  
in to the worldis ende/ and that I shall neuer  
suffre the shyppe of petir that is holy chyrche  
peryshe / though hit be ofte tymes shaken and  
troubled in diuerse maners / ¶ And so for the  
begynnyng of holy chyrche as I haue chosen in  
dyuerse estatys diuerse persones to my loued  
frendes soo now shall I schelwe the certeyne &

nouer exercises & werkynges of loue/ by the  
 which men of diuerse degrees and estates  
 maye be goostely weddid to meand become  
 myne special disciples/ & hold my loue maye be  
 contynuelly renewed & highlynged morouer  
 to all thoo that wyll be deuoute folowers of  
 this doctryne of euerlastyng wisdom/ y<sup>e</sup> which  
 is groundid & foundid vpon the stone of y<sup>e</sup> apos  
 tles trewthe of that blessyng y<sup>e</sup> was behighte  
 to the sede of abraham & soo to the blysse of  
 oure lorde Jhu crist they shallen be pertyners  
 & heyes euer wythoute ende / Wherefore what  
 so be y<sup>e</sup> coueytish & desiryth to be a louer and  
 disciple of euerlastyng wisdom. of what ma  
 ner condicyon that he be / or of what estate or  
 ordre or religyon man or woman/ he shall besy  
 ly kepe these thynges that folowen/ the whi  
 che ben so tempred & ordeyned y<sup>e</sup> they hauen no  
 ne difficulde or hardnesse in hem selfe/ but that  
 euery man maye do hem wythoute preiudice  
 of his profession & estate/ For sothly dyuine  
 wisdom purposith not by these thynges for to  
 make or ordeyne ony special bonde or professy  
 on/ or ony maner constreynyng/ but only a  
 maner newe styrnyng by free wyll of deuocy



on/þ hath byfore in maner slepte/ In þ which  
he that wyll laboure & besy hym to fulfyll hit  
he dooth well & comendably/ & he that wyll not  
do hit / therfore synneth not nor trespassith  
Wherefore every disciple of wisdom before all  
other thyngys shal forsake alle flesshely loue  
if he haue ony/ & take to his spouse & ampyable  
frede þ saye euerlastyng wisdom of god And  
if ony man prauenture be so bounden by ony  
maner pryuate loue/ þ hym thynkith to harde  
to hym so depnly to be constrained therfro / at þ  
leste lete hi haue a gode purpose for to wyth  
drawe hym fro þ vnclene loue as soone as he  
may thorough ony occasion by þ helpe of god/  
And thoo men þ ben not bounden through er  
thely loue/ but neuertheles i to thys tyme thei  
haue ben nelygete & slowe or dulle in to this  
loue of Ihu/ they shallen as in a newe maner  
wedde hem to this goostly spouse/ & renne he  
selfe in to his loue þ is god euerlastyng with  
a deuoute affeccō/ And þ shal be done i this  
maner/ þ is to sepe as they were wonte to ser  
ue him as her lord by drede / now they shall  
be aboute besely to please hym/ & drawe to hym  
is to her swete spouse by goostly & feruēt loue

euermore thyngfyngge y excellēce / & y goodnes  
of thys dyuyn spouse / & how blessed be thou y  
maye be honourid With his frenship in this  
lyfe / And thys Weddyngge or els reueloyng  
of olde Weddyngge / for more feruente styryngge  
of deuocion shal not be done oonly Wythinne  
forth in y soule / but also withouteforth by so  
me sygne pryuely as by thre pstracōns Wyth  
a pē nē & an Aue at cury of hem to this en  
tente / y be to god penyth hym selfe & offrith hē  
all holply to so worthy a spouse & he of his  
grette mercy wyll geue hem an earnest of that  
Weddyngge / y is to sepe some newbe grace in to  
kiene of they bothe loues & truthe to other / the  
Whiche nother deth ne lyfe / ne none other crea  
ture maye breke / but laste Wythoute ende.

¶ And for as moche as flesshly louers vsen  
to haue in her clothes some worde or token  
writen in mynde of her beyne flesshly loue. so  
shal y disciple of wisdom haue writen sunder  
priuely y name of his trew heuēly spouse Ihu  
to bryngge the oster to his mynde. For manes  
mynde is so freel y hit fallyth lyztely fro gode  
purposes y ten newbe begon / but yf hit be by  
sygnes ofte tymes reuelled / Also the deuoute

Worshippers & disciples of everlastyng wisdom  
mayen if they wylle every daye sepe or rede  
the shorte seruisse of y wisdom y is wrytten in  
latyn to clerkes/ & they y can not rede / or els  
ben occupied laboufully on other maters / orels  
wylle chaunge y seruisse into shorte deuocyon  
they shalle in the stede therof sepe. Vñ p̄ n̄s/  
that is for the seven houres / y is to sepe for eue  
ry houre / a p̄ n̄ / ¶ And this shal be her en  
tente in the sepyng of thys seruisse that the dy  
upne wylsom kepe her hertys & bodys y they  
be not cumbred & gnared wyth thys folyssh  
worlde that is now in these dayes ful of va  
nite & wickidnesse / but that they maye goo  
warly & wylly / so that they be preserved &  
kept frow al wickidnesse & perilles / Also at  
the borde or they begynne to ete they shal saye  
a p̄ n̄ / & after mete a nother / or els Depofu  
dis as for a spirituel almes to thoo soules  
that in purgatorie haue moost nede / Ca) /  
kynges hede hold perillous hit is to ete wythou  
te rewarde y almes of hem y ben passed. & not  
serue to hem by nedful helpes trewely / & on y  
other syde hold merytory hit is to helpe hem  
that in none maner maye helpe hem selfe /

And with hollo grete kyndnes they ben glad  
for to receyue for her refresshyng in so grete  
wretchidnes the leste drope or the leste crume  
that falleth down fro her lordes boorde/

And that this deuoute exercise be y more ac-  
ceptable to pituous soules/ Hit is to write y  
on a time as a deuoute persone of religyon ap-  
probate amonge other toke on newe thise  
prayers to sepe / & namely that Deprofundis  
for desolate soules wyth inwarde deuocion  
there apperyd to hym in a vision many soules  
y whiche were in paynes of purgatorie / & by  
her soule abite & sorrowful. chere y thei shewid  
they did hym to vnderstode pituously y they  
had nede of goostly benefices & helpe / amonge  
y whiche one specyally came to y forseyde per-  
sone / & weppynge asked y he wolde lette hym be  
y begger of hym / to whom he shulde euery daye  
atte y mete yene y Deprofundis / as for his  
spirituel almes / Of the whiche vision he was  
afterwarde styred more feruently to y goostly  
almes / Also y disciple of euerlastynge wis-  
dom shal sepe ones on y day / a pr nē to y swet-  
tist & moost helfull name Jhu / to y entente y  
he our lord our sauour saue and kepe all

M in



the disciples of everlastyng wisdom / & he as  
moder of holy church saue and kepe hem from  
al aduersites / & defende hem fro the deceptis of  
her enemyes / & for y<sup>r</sup> reuerence of so worthi a  
name seyeng eyther byfore or after this prayer  
**B**enedictū sit nomē dñi nrī Ihu xpi dei / &  
gloriose virgīs marie matris ei⁹ in eternū et  
Ultra amen. ¶ And herof ben Indulgences/  
the reason & the cause of this prayer to thys na  
me is this / y<sup>e</sup> he is swete Ihus y<sup>e</sup> which swet  
nes in many nold a dayes is quenchid / &  
denocion is caste oute fro y<sup>e</sup> hertis of such fol  
ke / y<sup>e</sup> which sechen thoo thynges y<sup>e</sup> ben to her  
olone propre tēporel profyte / & not y<sup>e</sup> worship  
of Ihu criste / & for this swete name maye be  
quyked & brouzt into y<sup>e</sup> hertys of crystē men  
more plenteuously / & reuelde loue apen there / y<sup>e</sup>  
it is wythdraue / the forseyde exercise of pity  
& of charite shall be seyde & cōtynued / for this  
castyng oute of Ihu from hem y<sup>e</sup> were sōtyme  
his byloued freendis / he everlastyng wisdom  
hath apertid in vision to some creaturis . and  
complained wyth a pituous voyce cryeng  
to hem / Also these dayes follovyng shall  
be kepte in special deuocion to this dere spouse

everlastyng wisdom/ y is to sepe/ the firste day  
y is ordeyned by holy chirech for the storge of  
wisdom to be songen/ y is to sepe the sondape  
of Auguste. And also what tyme that by fo  
re the bygyle of y nativite of oure lorde is be  
gon at euensonge y antheme C sapia . g c.  
¶ And thoo dayes y folowen vnto y glory  
ous nygte in the whiche the sone of y fader of  
heuen y everlastyng wisdom vouchesafe to  
be born in to this world some special mynde be  
made there of in preuy prayers by an anth  
me or collecte. or the Pr nr. And who so wol  
de in these dayes synge a specyall masse of y  
everlastyng wisdom/ hit were plesyng to him.  
Jhu Also there ben yet thre dayes in the yere  
the whiche shulde be had in mynde & prynci  
pally kepte of all the disciples and louers of  
wisdom/ soo that they in ech of these doo some  
spirituel seruise to this goostly spouse / And  
the firste daye is the Circumcision of oure  
lorde/ For in this daye begynneth the yere  
and after the custome of certeyne londes they  
that ben knyghte togedir by loue specyally  
vsen to yene ech other

peris pestis / & desiren good yere to come to  
hem / So in the selfe maner for to excite & stir  
re the slubrynge soule in to y<sup>e</sup> loue of god / eue  
ry deuout & loued disciple of wisdom in thys  
dape shal in his entente come to his only lo  
ued spouse dyuine wisdom / & aske of hir trew  
ly as for a peeris pfect / prosperite & good yere  
goostly to hym selfe & to all the disciples of  
hir and to all holy chirche / seynge therfore so  
me sprecyal prayer / or els they that maye offre  
a taper or a sarge byfore the aultar of the cru  
cifye in worship of hym that is euerlastyng  
lyzte / In token of y<sup>e</sup> the twelue disciple know  
lechith & asketh y<sup>e</sup> he myghte haue all his helle  
& wel fare i this vnstable tyme oonly of thys  
dyuine spouse / & y<sup>e</sup> his loue aboue maye brene  
ne & lyzte in his hert / and thehe shal he aske y<sup>e</sup>  
yf hit so be that perauenture this loue be quen  
chid by ony occasion / that hit maye so merci  
full be apen lyztenyd / that hit neuer after ma  
ye be quenched / The seconde dape is the sone  
dape In quinquagesima / With two dayes  
folowynge / that is calld schroftye / and in  
laten / Carnipriuius. And this tyme is had  
all in vanities & lustys and lyfyngeys of the

fleshe/ Wyth folysse louers of the world/ For  
thene they ben wonte for to come togeder fren  
dis & felawes/ & feest other lustely / and wyth  
gret excelle in fedynge of the foule fleshe in  
many maners/ Wherfore in contrarie maner  
herof & in token þ̄ that dyspente spouse shall be  
to hir disciple all maner of Joye & solace & lo  
ue bothe in this world & that is to come / for  
styrng & excityng of deuocyon/ & quynyn  
ge of his dulle herte/ euery trewe disciple shal  
worship his forseyde spouse/ thys tyme in ma  
ner as hit is seyde byfore wyth speyal deuocy  
on & trewe entencion/ The thrydde daye is þ̄  
firste daye of þ̄ moneth of Maye Whan so  
mer belote that is to all men and to bestes &  
briddis gladson and Joyfully begynneth/ &  
the growynges of the erthe maketh fayr to  
shewe And thenne is the custome of diuerse  
countrees that yonge folke gone on the nyght  
or erly on the morowe to medowes & wodes/  
And there they kyssen downe bowes þ̄ haue  
fayre grene leues and arayen hem wyth flow  
res/ and after they setten hem byfore the dores  
where they twolen to haue in her louers in to  
ken of frenship & trewe loue / So in goostly



maner of a flesshly customes he made deuoci-  
ons as hit is ordeyned by holy church of y first  
dape of Nouēbre. So y thoo thynges y bē do-  
ne of suche flesshly louers to deedly creaturis/  
the disciples of god doon hem deuoutly to y ma-  
ker of all creatures/ & y the more kesely & fer-  
uently/ in as moche as wythoute doubte thys  
godly lord & spouse passith wythoute cōpary-  
son al' erthely creaturis/ & plentiuously peuetth  
his pestis of grace to vs/ Wherfore y dape the  
se disciples in exceptinge theyr deuocōn to her  
dere worthy & godly spouse. shall offre body-  
ly lyzte/ wyth seynge some deuoute prayers  
recommendynge hem to her spouse affectuou-  
sly/ The disciples also of wisdom muste wor-  
ship specially that worthy moder of the soue-  
reynne kyng euerlastyng wisdom the which  
glorious lady voucheth safe to take hem as  
hir owne sones to hir derest byloued sone/ &  
hath the cure of hem by deoderly affeccion.  
Wherfore every deuoute disciple of wisdom  
shall worshippe hir every dape wyth the aū-  
gels gretynge. ix. tymes seyd one.

## Aue maria

**T**he shall sepe on the morowe what tyme  
that he rysyth firste out of his bedde knelynge  
to this entente that all the goode dedes that he  
shall doo that daye/ he putte deuoutly in to the  
handes of thys lady quene of heuen. So  
that what tyme thys reuerent and beste lo-  
ued moder shall presente hem to hir sone the  
souereyn kynge/that they maye be plesant &  
acceptable to hym at the reuerence of soo wor-  
thy a medpatour/ y<sup>e</sup> which perauenture shulde  
be but litil worth/ or folow and not accepta-  
ble if they were presented immediatly by the  
handes of a synfull man. Also at euen  
laste whan he is towarde his bedde after all  
other prayes seynge that. Aue maria.

That he maye the more spierly slepe he  
shall aske of hir that what soo euer he hath  
that daye lest & vndone that he shulde haue do-  
ne/by hir be fulfyllled/& that he hath euyl done  
by hir be relefid and forgyuen / and that that  
he hath by her helpe done well/ that by hir it be

kept and supportyd . Also they shall seye  
vñ. tymes Ave maria/ Soo that sweetest her  
te of goddes moder that is the moost piteous  
refute of all synfull creatures/ y she merciful  
ly open y priue chambre of euerlastyng wis  
dom thorough hir meditacō/ & folwe hit to al y  
disciples of thys wysdom hir sone in the laste  
passyng oute of her spiritys/ & that she theñ  
wouche safe to defēde hē fro al enmyes/ & bryng  
hem with her to the paleys of heuen fynally/ &  
at the leste every yere the nexte daye that fo  
llowith all soules daye/ for all these disciples  
of euerlastyng wisdom that ben dede & for all  
her dere frendes/ they that ben preestes shall  
seye a masse/ And they that ben not offre  
or seye a hundreth tymes/ pñ noster/ Puttyn  
ge therto this supplicacō in her prayers/ that  
oure lord god almyghty by his euerlastyng  
wisdom mercifully helpe and socoure holy chir  
che in short tyme / and suffre it not to be desola  
te / and of his grete mercy putte hit in to pces  
& tranquillite now & euer amen/ Furthermo  
re if there were any creatures soo feble or

seke or so occupied in lawfull occupacions  
y they were lettyn therby fro y forseide exercise  
or els if they were of harde herte in secular af-  
fection/ that for her dullnes they knowe not  
all y forseide techynge/ne may not aplye to y  
entet this seide/ Lette hem theñe sepe ix. pr nres  
wyth so many Quees. & doo y forseide suffra-  
ge wyth a general entecyon that othez done  
wyth a spcial deuocyon and hit suffysith/  
Now atte the laste sayth dyuine wysdom for  
to goo ayeñ sō what to oure firste purpoos y  
mayst cōsider y thys is myn ful profitable doc-  
trine that sempth but symple in spekynge/ but  
sothely hit is full of al goostly fruyt in wer-  
kyng / And therfore hit shal be takē of the  
wyth souereyne deuocyon/ For as y seest and  
mayst fele in experience therby/ the seruour  
of deuocyon is kyndelyd/ goodis seruise is en-  
creased/ meñes neyghbours be profitably edyfy-  
ed/ & to y soules in purgatorie pituous helpe  
is ministred/ And hit maynot displese to ony  
man by ryght reson examined/ but hit be to the  
enuyous backebiter & detractour/ or to hem y  
haue her vnderstondyng blynded/ & her affec-  
cion<sup>95</sup> indurate & hardyd / Wherefore keepyng



the ordre of charyte here draube first deuocyon  
to thy selfe / & after he aboute for to prospe to y  
helle of thyn neighbour soules. ¶ Nota oro  
nez pro discipulis eterne sapie. Disciple Oo  
y souereyne herte loue of my soule to whom  
oonly I haue comittid me all hooly / despyng  
that hit be cōtynued perpetuelly / now also at  
y laste I haue a worde to speke to the / & firste  
I yelde thākynges to y my beste beloued lord  
& spouse for these & all other benefices / wyth  
oute nombre / y y haste yeuē to me of thy gra  
ce all oonly / To the loue Jhu be louyng glorie  
worship & Joye withoute ende. and I beseeche  
the with breennynge desire with al my herte / y  
by y inwarde sterpyng of thyn mercyes / & by y  
vīues of y rose rede blode that y sheddist habū  
dantly in thy passyon for mānes saluacyon /  
that al thoo the whiche haue purposed hem to  
wedde the euerlastyng wisdom in maner by  
fore seide by deuoute exercises of prayers / or els  
hespen hem to comune hē forth to other trewe  
cristen soules / y al these y my kyng & my god  
blesse he wyth an helful blessing / For sothly  
y arte y blessed fruyt y of olde tyme was by  
hōten to the world in y poynte synghulerly pry

inplegid/ þ who so euer þ blessed he shal trewe  
ly be blessed/ wherefore thou my fader blesse these  
children þ ben thyng louers & disciples / wyth  
the blessing of the patryarkys/ & al thy chosen  
derlyngys the whiche pleseden the frow þ begyn  
nyng of the worlde þ they maye at the laste  
be gaderid & Ioyned to þ blessed nombre wyth  
Ioye/ Thy louely & glorio<sup>9</sup> name I beseeche the  
be clippid vpon hem/ þ hit be to hem an helffull  
defence in al diuerse perilles of thys worlde/ thyng  
euerlastyng wisdom teche hem & dresse hem i al  
her dedis / the aungels of pees kepe hem in prof  
peryte & in god/ helpe of body & soule & in grace  
alwey. Lord geue hem tyme & space of penaū  
ce þ by vberely cōtricōn & clene cōfession & delibe  
ratiō they maye be turned before her  
deth to the her creatour & her maker p<sup>r</sup>ptely to  
the reconsp<sup>r</sup>ed/ and also whan they ben trauay  
lynge at her laste passynge frow thys lyfe that  
they maye be sykerly helpe n<sup>g</sup> defendyd wyth  
the worthy receyvyng of thy holpest body in  
sacramēt/ so þ they be neuer ouercome wyth so  
deyn & vndysposed deth/ Lorde for thy name do  
hem this<sup>96</sup> grace / þ as they now serue þ wyth

these deuout exercises & seruises so i þ last hour  
of her yeloyngge bp þ goost be they blessed of þ  
& bi thy swete moder þ is thy moder of mercy/  
be they brouzt gloriously to þ kyngdom of he  
uen/ Where all the cōpany of heuen & multy//  
tude of blessed spiritis/after þ exile & sorowe  
of this life shall be Joyfull made dronkyn  
of grete plēte of swetnes þ is in goddes pre  
sēce/ keenge þ kyngge of blysse. & mayster of al  
Vertues in þ godhede Jhu criste oure lordē/ þ  
Whiche wyth þ fader & the holy gooste lyuen  
& regnen god euerlastyng worlde wythoute  
ende.

**T**hus endith the treatyse of the viij  
poyntes of true loue & euerlastyng wysdom/  
drawen of the boke that is wyrtē in latyn na  
med Orologiū sapiēcie.

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**C**ui legit emendet/ pressorem non repre  
hendat

**W**illelmū Caxton. Cui de9 alta tradat

**H**ere begynneth a lytell shorte treatise that telleth how there were. viij. maysters assembled togidre euerychone asked other what thyng they myghte best speke of that myght please god/and were moost profitable to the people. And all they were accorded to speke of tribulacyon.

**T**he firste mayster seyde/þy þf ony thyng had be better to man lyuynge in this world/than/trybulacyon/god wolde haue geue it to his sone. But for he sawd well ther was noo thyng better than it/therefore he gave to hym/and made hym to suffre moost tribulacyon in this wretched world. more than did euer ony man/or euer shall

**T**he seconde mayster seyde that þf there were ony man in this world that myghte be withoute spotte of synne/as oure lorde Jhu criste was. And myght lyue here. xxy. yeres and it were possible withoute mete or drynk. And also were soo deuoute in prayers that he myghte speke with angels in the ayre as dyd mary maldaleyne / yet myght not deserue



ue in that lyfe so grete mede/as a man deserueth in suffering a litill tribulacyon/

¶ The thirde mayster sayde that if so were that y<sup>e</sup> moder of god & al the halowes of heuen prayed all for oo man / yet shuld they not gete hym so moche mede ne so grete as he sholde gete hymselfe by mekenesse in suffring a lytill tribulacyon/ ¶ The fourthe mayster seyde

We worshippe the crosse for oure lorde Ihu crist hyng there vpon bodely / but I seye were shulde rather / and by more ryghte and reason haue in mynde the tribulacyon that he suffered there vpon for oure giltis & oure trespass / ¶ The fiftth mayster seyde I had leuer be of myght & strength / & of polder to suffre the leest payne of tribulacyon that oure lorde Ihu criste suffered here in erthe vpyth mekenesse in herte/ than the mede or the rewarde of all worldly goodes/ For as saynte petir seyth that none is worthy to haue tribulacyon but thoo that desiren it with clene herte/ and withoute erroure/ For tribulacyon quenchyth syne/ And it lerneth a man to knowe y<sup>e</sup> priuities of god And tribulacyon maketh a man to knowe hymselfe & his euen cristen/

and multiplieth Vertues in a man/ & pour  
him/ and clenſyth hym ryght as fyre &  
golde / And what man that mekely in he.  
ſufferith tribulacyon/ god is wythyn him  
& beryth that heuyn charge wyth hym of tribula  
cyon/ and tribulacyon byeth aye the tyme y  
was loſte/ & holdeth a man in y wyape of ryght  
wiſnes./ And of all peſtys that god ſeueth  
vnto man/ tribulacyon is y mooste worthy  
peſte/ alſo it is treſoure to y whiche noo man  
maye make compariſon / & tribulacyon Joy  
neth a mannyſ ſoule vnto god ¶ Now  
aſkyth the vj. maſter why we ſuffre tribula  
cyon wyth ſoo euyl wyll/ and thus it is an  
ſwerd & ſepde / for. iij. thyngys/ The fyrſt.  
is for we haue litill loue to our lord Ihu criſt  
The ij. is for we thinke litill of the grette me  
de that god will geue vs therfore / Oe of the  
grette mede / & prouffyth that comyth therof  
The iij. is that we thynke fulle lytill or  
noughte of the bytter paynes and y grette paſ  
ſyon that oure lord Iheſu criſte ſufferid for  
vs in redempcion of oure ſynnes/ and to bryn  
ge vs to his blyſſe/ that neuer ſhall haue ende  
A M E N

A ij

**S**ciat homo quantuz ei infirmitas  
Btili9 fuisset nunqaz sine infirmitate  
Biuerē voluisset/ Quare/ Quia infir-  
mitas corporis est aīe sanitas/ Quod apl's  
cōsiderans ait/ Cum infirmor tunc forcior sū  
et potens/ Quomodo/ Quia Infirmitas cor-  
poris extinctio est libidinis/ destructio Van-  
tatis effugacio curiositatis adnichilacio mū-  
di & inanis glorie euacuacio/ Supbie exter-  
minacio/ Invidie expulsio/ Adquisicio gra-  
cie Virtutis diuine/ Dñs dicente ad apostolū  
paulum/ Sufficit tibi paulē gracia mea. Naz  
Virtus i Infirmitate perficitur/ Quod dictuz  
bene intelligens apłus ex maximo cordis sui  
gaudio dixit/ Libenter in Infirmitatibz meis  
gloriabor/ Valde ergo consideranda est Infir-  
mitas que in nobis peccatorū flāmas exting-  
uit/ et Ihu cristi acquirit Infirmitas i nobis  
culpam purgat & coronaz nobis preparat/ O  
infirmitas quā amabilis es. et nobis Btilis  
Nunquam sine te ambulē. nunquā sine te  
sedēam/ nunquam sine te in hac Vita fugiente  
Biuiam/ Quare Quia Infirmitas corporis ē  
purgacio/ & aīe sanctificacio/ Infirmitas cor-  
poris ē nobis euidentis diuini amoris iudiciū

et castigaōnis sue signum/ ipso domīo tes-  
tante qui ait/ Quos amo. flagello & castigo.  
Certe si Velim⁹ ab eo amari. desēm⁹ ab eo de-  
siderare flagellari. Quia si ab eo nō fuerim⁹  
flagellati. nō poterim⁹ ab eo recipi/ Scriptu-  
ra teste que ait/ Flagellat omnē filiū quē re-  
cipit. Cōstat ergo qd illū quē nō flagellat nō  
recipit. Unde de illis quos hic nō flagellat/ di-  
cit p pphētā. Dimisi eos secūduz desideria cor-  
dis eorū. Necēssariū ē ergo nobis flagellū dñi  
qz si ab eo flagellaī absqz dubio ab eo recipie-  
mur/ Paciēter ē ergo tollerāda infirmitas cor-  
poris que ē pparacio salutis. Igitur cū grā-  
tū accōne ē suscipiēda/ cū cordis leticia ē tolle-  
rāda/ Infirmitas enī corporis generat odiū  
mūdi & parit amorē dei/ Cogit nos Vitā presē-  
tem tanquāz erumpnosāz peregrinacōnem &  
exiliū odio habere & Vitā habere eternam deside-  
rant cōcupiscere/ Sed homīes miseri & mūdo  
dediti si iam sēper in hac Vita Vivere potuissēt  
nunquāz Vitā alterā habere Voluissent.  
Nūz Valde est dolendū & flendū dicendū quod  
nō nulli statū cū deo flagellantur ei⁹ salutife-  
rum flagellū ab eis auferre nituntur/ Mox  
Vasa Vitrea querūt Vrinam consulunt Vtrum



mori an viuere debeant/ **H**eu heu/ tales & hu-  
iusmodi per illum pessimum regem Ooziaz  
designantur/ qui in libro regum. quarto. cum  
egrotasset misit nuncios dicens/ **I**te consilite  
**B**ilzeub deum accharon utrum moriar/ an  
viuam / quibus nuncius **M**elias propheta do-  
mino iubente occurrens ait/ **D**icite domino  
deo vestro / Nunquid deus non est in Israel  
quia misisti ad deum accharon ut consuleres  
eum/ **P**ropterea hec dicit dñs / De lecto tuo  
non consurges/ sed morieris & ita factum est  
iuxta verbum domini. Similimodo morte  
pessima morientur qui suuz accharon qui Bri-  
nam interpretatur & flagellum domini a se  
expellere conatur // & ita dei ordinatione resistunt  
quando eius salubre flagellum sustinere re-  
nuunt/ **N**escientes cecī & insipientes! quod de-  
us electos suos hic flagellat ut eos probet et  
purget. mundet & sanctificet ut postmodum  
eos coronet & glorificet qui est super omnia de-  
us benedictus in secula. **A M E N.**  
**Q**ue et gaude maria mater dei regina celi. dñia  
mūdi Imperatrix inferni. **¶** Prolog⁹.  
**¶** **H**ere sueth a prologue spō p̄ yñ prouffites  
or auantages of tribulacōs.

**D**<sup>e</sup> nobis dñe auxiliū de tribulaciōe. gē  
¶ Lorde god graunte vs helpe of tribu  
lacō n To y soule y arte distroubled & tēptid  
To y is purposid/ y y shuldste lerne vherof  
tribulaciōs seruen/ & not oonly that thou shul  
diste suffre hem patiently & gladly/ and com  
forte the Inwardly of that thou arte discom  
fortyd/ For seneca seyth. ¶ Non est ita  
magna consolacio sicut illa que ex desolacio  
ne extrahitur.

¶ Here is none soo grette  
comforte. as is that that is dealben oute  
of discōforte/ Which comforte mape no man  
haue/ but he knowe furste the frute of tribula  
cion/ that is to sepe/ But he knowe how god  
sendith tribulaciōs / and ordeyneth hem to y  
prouffite of the sufferers/ But yf soo be that  
rebellis of frowardnesse wythstande the orde  
naunce of god Therefore they that knowe hz de  
falotes on that oo partye. and the prouffites  
of tribulaciō on that other partie. asken to be  
holpe in tribulacion/ and not tribulaciō to be  
putte adwape from hem/ For if they asken put  
ting adwape therof / they asken apens hemsel  
fe/ As seynte poule dide. Whiche asked thries  
the pyrchynge  
¶ Am

of his flesshe to be done alwaye/ To whom god  
 answered thus. ij. ad Corinthios. xij Sufficit  
 tibi gracia mea. My grace suffycith to the  
 Many prouffites there ben of tribulacōn/  
 But of. xij. I purpoos to speke in speciall  
 Whiche who soo will wyth good diligence. re  
 ce / or here hem maye lyghly by goodis  
 grace sauour hem For righte as mete  
 euyl chelved is euyl to desye. righte soo neclg  
 gently tchying of holy writte rede . or harde  
 prouffiteth. litill oz noughte

**¶ De prima Stilitate tribulacionis. Ca. j.**

**T**he firste prouffite of tribula  
 cōn is vnderstonde y is a trewe  
 socoure oz helpe sente fro god to  
 deliuer the soule fro the hand of  
 his enemyes. Whiche enemyes  
 ben thise. Prine suggestions of the fende that  
 cruell enemye/ false Joyes and rycheesse of the  
 worlde. that disceyrnablenemye. vnclene lus  
 tis of the flesshe that homly enemye. These ene  
 myes slayn the soule in so moche the more per  
 liously that thei disceyuen it with false feyned  
 frendshippe so priuely. The whiche ben figured  
 by Ioab ij. regum. xx. That feyned him fren

de to Almasse holdyng hym by the chynne. as  
he wolde haue kysid hym. and soo wyth his  
swerde in that other hande priuely slewe hym  
Upon thys seith saynt gregory/ yf oure fortune  
is to be drede. moche more is to be drede prof  
perite than aduersitee/ as shewith openly  
And note well that god ordynereth all thyng  
ys in tribulacōn to the deliuerance of his  
seruaunt. as he testifyth by the prophete dauid  
seyng thus. ¶ Cum ipso sum in tribulaci  
one eripiam eum & glorificabo eum. ¶ I am  
wyth him in tribulacōn I shall deliuer hym  
of tribulacōn & I shal glorifie him for tribula  
cōn. For as moche the more as god is wyth vs  
in tribulacōn we shoulde suffre it pacyently & gl  
adly for yf more yf tribulacōn growyth yf mo  
re nerer god nycheth to yf/ As the prophete  
seyth ¶ Iuxta ē dñs hñs qui tribulato sūt  
corde & hūiles spū saluabit ¶ Oure lord god  
is faste by to hem that ben in tribulacōn of he  
te. and he shal saue hem that ben meke of spiri  
te/ Therefore if yf payne of tribulacōn maketh  
the heuy & growyth the / The myghte and the  
mercy of god the sauyour that is wyth the in  
tribulacōn shulde Inwardly comforte the:



But nold perauenture thou myghtest answere  
re and sepe thus / The bitter payne of tribula-  
cō I feele well / But swetnes of l. & felyship  
in tribulacōn feele I none / For if he shold  
to the present swetnesse of his myrthe as he  
doth the bitternesse of tribulacōn y<sup>e</sup> shulde suf-  
fre it / Also perauenture y<sup>e</sup> woldst sepe that  
afore trybulacōn thou feliste more swetnesse  
in god than thou didste when thou were in  
tribulacōn Herto maye he answerd y<sup>e</sup> y<sup>e</sup> friend-  
ship of god in tribulacōn is vnderstonde in  
two maners / Firste right as tribulacōn en-  
creaseth soo god multiplieth grace & Vertue / as  
the apostle seythe in cōr. .v.

**F**idelis est enim deus qui non pacietur  
vos temptari supra id quod potestis sed fa-  
ciet etiam cum temptatione prouentum ut  
possitis sustinere ¶ God is full trewe y<sup>e</sup>  
& hoteyth to defende his seruauyntys in tribula-  
cōn / Whiche shall not suffre you to be temp-  
tid more than ye maye suffre / but also more  
ouer he shall make prouyaunce in tribulacōn  
that ye maye suffre it / that is to sepe he shall  
pene grace & Vertue for to suffre tribulacōn  
patiently and gladly / Example as lordes sen

de socoure & helpe to comforte her seruanutys þ  
hen in castellis bysegged of her enemyes/  
Righte soo our lord god sendyth comforte of  
grace to soules þ hen bysegged wyth temptacy  
ons of tribulacōn. ¶ The seconde maner of  
felyship of god in tribulacōn/as the apostill  
seythe. i . cor. ij. Sicut habundat passionēs  
cristi i vobis. Ita habundat consolacio vestra  
As þ passions of crist encrease in vs so en  
crease our comforte/cristys passyons encrea  
se in vs whan they hen sente from hym me  
liely and patiently suffre hem as goddys ser  
uauntys/ & not as mensleers/& thefes whi//  
che haue deseruyd that they suffre & vnderston  
de well/that comforte of grace in tribulacyon  
is not alwaye geuen to he felte of hym that  
is in tribulacōn/ And that is for he shulde  
proue hymselfe he shulde drede god & truste in  
hym to be delpyered/As we rede in þ boke of ho  
ly faders of seynt anton/How he aftir many  
spirituell temptacyons/was troubled of fen  
dis bodelyche setyn and wounded all his body  
Soo that whan his seruaunte came to visy  
te hym lyenge as dede/ And soo he  
toke hym vpp<sup>102</sup>e and bare

hym in to the next colone where he was that  
 chid tille aboute mydder nyghte/ And theſe  
 by the wyll of god he releued . & hadde his ſer-  
 uante pryncely alle other ſleppynge bere hym a  
 yen and ſo he dyde/ And whan he was brougte  
 a yen thyder ſoo feble that he myghte not ſton-  
 de/ but ſittynge by he ſeyde thus / Where be ye  
 euyll ſpiritis wyked fendes / Too I am here  
 by the myghte of god redy to wythſtonde all  
 youre malyce/ And after theſe & many other  
 wonderfull temptacions / oure lord apperid  
 to him in a wonderful lyght and comfortable  
 To whom holy ſaynte auton ſeyde/ O lord  
 Iheſu where haſt thou ben ſoo longe from me  
 in tribulacion/ And oure lord answered & ſayd  
 here wyth the beholdynge thy ſyghtynge / redy  
 to rebarde to the after thy vitorye as I am  
 wonte to doo for my choſen chylde/ For wyte  
 thou well that comforte oweth not to come  
 tyll that a place be arayed thereto by trybulacy-  
 on/ Also we rede of Sare y doughter of  
 Raguel . Eſobie. iij.

**H**oc autem accitum habet omnis  
 qui colit te quia Vita eius ſi in

temptacione fuerit coronabitur. Si aut in tribulacione fuerit liberabitur / Et si in correptione fuerit. ad misericordiam tuam peruenire licebit. Non enim delectaris in perditionibus nostris quia post tempestatem tranquillum facis / et post lacrimacionem et fletum exultacionem infundis:

**I** Eueri man that worshippeth y god hath this forcerteyne / y yf his lyfe be here in temptation / he shal be crowned / And yf he be in tribulacion he shall be deliuered / And yf he be in chastisinge It shall be leffull to come to thy mercy. Thou delyghest not in oure perissingges / For after tempestes thou makest tranquillyte / And after teeris and wepyng y sendest gladnesse / as the prophete seyth.

**I** Secundum multitudinem dolorum meorum consolaciones tue letificauerunt animam meam.

**I** After the multitude of my sorowes in my hart thy comfortes haue glad my soule / This comforte of one houre ouerpasseyth the sorowes of tribulacion of many yeres / For god that cometh for to helpe and comforte after tribulacion shall abide wyth y gladyng thy soule And perauenture if thou playnest y that thou tarest<sup>est</sup> ouerlonge abidinge his comforte.



as louers be wonte to playne Herto answere /  
with a grete clerke casiodorus:

**I**psa velocitas dei desideranti & amanti  
tarditas videtur. **T**he swiftnesse of  
god to a disirynge and a lounge soule semeth  
longe tarpeng / Or thus a thyng that is mo  
che coueyted semeth grete tarpeng to a lounge  
soule / theie of thise toforsepe mape be con  
cluded that a soule discomforted in trybulacōn  
olketh not to holde hymselfe ouercome of his  
enempes / but rather delyuerd. Sythe thenne  
that this is sothe that tribulacyons delyuer  
us from oure enemyes though it soo be that  
they be somtyme heuy & chargeable / yet neuer  
thelesse thei shulde be suffrid paciently and  
gladly wythoute grutchyng / For if we grut  
che ayen tribulacyons / theie we stryue ayen  
ourselfers / and we helpe our enemyes / And  
for we be not strong of oure selfe to delyuer  
us from oure enemyes / praye wee to god me  
kely sepenge wyth the prophete /

**E**xa nobis dñe auxilium de tribulacione.

**O** Lord god graunte us helpe of tribulacy  
on

**D**e secunda vtilitate tribulacionis.

**T**he seconde prouffite of tribulacōn is  
that it stoppeth the malice of the fen  
de/ For he is aserde to tempte the soule  
that is in tribulacōn/ for he dreddith hym to be  
ouercome/ or els refusid / & y is figured by y  
freendis of Job/ Where it is seyd Job. iij.  
Nemo loquebatur ei vbum Videbat enim do  
lores ei9 vimentem. Noo man spake to hym  
a worde thys saluor his sorowe was soo grete  
Thyse feyned frendys of Job betok e wycked  
fendys y beyen or trauaylen soules. Whiche  
dare not come nyghe a soule that is in tribu  
lacōn/ ne tempte it beyng distressed/ And  
not oonly tribulacōn stoppeth the malice of  
the fende/ but also there thorough the comfor  
te of angels and of sayntes/ as we rede of  
holy faders many one. of whiche one cometh  
to mynde/ Alotte ysop after moke suffering  
of certayn tribulacōns & dissesis A litill to  
fore the soule shulde parte from the bode / The  
seyde brethern be gladd / loo holy anton cometh  
to vs. and soone after he seyd/ loo here comē y  
worshipfull compaigne of prophets/ And y  
thirde tyme he seide/ Now comen y holy apos  
tles. & as it semed hem y stode about he spakē

Wp̄th hem. & theñe they prayed hym ȳ he shulde  
telle hem Wp̄th W̄hom he spake/ & he answered  
and seyde Wp̄th holy Angels that came to ta-  
ke my soule/ And I prayed hem abide a while  
that I shulde suffre more penaunce/ And they  
se wordes seyde the spirite passid Wp̄th grete  
lyghte. All they felynge a wonderfull swete  
sauour / Note well ȳ there is noo peryll in  
tribulacion of temptacions/ soo that thou ans-  
were not to hem by delectacyon or consentynge  
as the speche of an openly cursyd man noyeth  
notte. But yf thou answered hym/ That is fyr-  
gured in holy Wrytte/ Where it is seyde/ I saye  
xxxvj.

**¶** Mandauerat eniz rex Eze-  
chias ne populus responderet blasphemias  
raplacis/ **¶** Kyng Ezechie commaūdid.  
ȳ the peple shulde not answer to ȳ Blasfemies  
of that tyrant. Raplacis / By Raplacis  
is vnderstonde the fende/ And by his blasphe-  
mies ben vnderstonde temptacōns of wicked  
thoughtes/ ȳ whiche noyen not but if thou  
Wp̄tfully assente to hem / And if ȳ fele ȳ feble  
by freelde of thy flesshe/ praye thou god to schy-  
ntribulacyon / that he stoppe the maliciouse  
temptacion of the fende/ as the prophete seyth

Forde god graunte Be helpe of tribulacyon.

**I** De tercia Btilitate tribulacionis.

**C**apitulum.

**T**he thirde prouffite of tribulacōn is that  
it purgeth the soule/ But it is to note  
that there is v. maner of pourginges/ one is  
pourgyng of mannes body. for corrupcyon of  
botched humours/ and that is on / two ma-  
ners. One is by medicinable drynkynge. A  
nother is by crafty bloode letyng/ The seconde  
pourging is of metalle/as golde by the fyre.  
and Iren by the hyle/ The thirde pourgyng is  
of trees/as of cuttyng of vyues of vnfurte  
full braunches/ The fourthe pourgyng is of  
corne as letyng or thresshyng wyth a flayle/  
The fyfth pourgyng is of grapes and that is  
by a pressoure/ On thus many maners god  
dothe purge y<sup>e</sup> soule by tribulacōn/ For as  
the body is pourgid by medicinable drynkys  
of euill humours/ Ryght soo the soule made  
clene by tribulacyons sente fro oure souereyn  
seche oure lord god of veyne affeccyons and  
euill maners/ For seynt Gregorie seythe,

**M**ali humores. sunt mali mores.

**E**uill humours<sup>105</sup> ben euill maners



Drinke this medicine of tribulacion sente to  
the frow god/ For he is a wyse leche/ & knoweth  
all thy pryue syknesse/ and holde moche thou  
mayeste suffice/ and holde moche thou nedeste:  
For he sendeth the noo thyng but that that is  
prouffitable to the/ And he that hath tasted  
and assayed and drank it afore the / not for  
himselfe / but for thy pouerpyng he suffrid the  
passyon of deth/ Wherof he seide to the apostles  
John. and James. *M/ xx.* ¶ *Potes;*  
*tis bibere calicem quem ego bibiturus sum.*  
¶ Maye ye drynke the passion that I shall  
drynke/ ¶ These sythen this wyse leche hath  
dronken this medycine for thy loue/ Drin-  
ke thou therof wythouten drede/ for it is hol-  
lom/ This drynke thristed the prophete dauid  
Whan he seide/ ¶ *Calicē salutaris accipiam*  
*& nomē dñi inuocabo.* ¶ I shall take y hol-  
lom passion of tribulacion. And yf y thinke  
it bitter clepe thy lord god into thyne helpe as  
he seide ¶ *Da nob dñe gē. Lord god graūte*  
*vs helpe of tribulacōn/* And as a purgacyon  
shulde he resceyued hastely withoute ouer mo-  
che tastyng or longe tarpeng/ soo shulde tribu-  
lacōn he acceptid willfully/ wythout argu-

mentys of disputynge or rebellyon of grut-  
 chynge. But nold he well ware/ For somtyme  
 as the prouffite of the medicine is lettid.  
 and werkith the contrarie to corrupcion. Not  
 for the defaute of the medicine/ But for y<sup>e</sup> euyl  
 disposicion of hym y<sup>e</sup> receyueth it / So in the  
 same wyse the prouffite of tribulacō is lettid  
 of purgacyon and dooth the contrarpe/ For it  
 is beginnyng of payne/ after which folowith  
 euerlastyng dampnacyon/ As we rede of ky-  
 nge Pharaο kyng of egypte. For the more  
 that he was Visited by tribulacyon / the more  
 his rebellynge herte encreasid in to his damp-  
 nacyon/ The seconde purgacō of manes body  
 for euyl humours/ is by crastie blode letynge  
 & y<sup>e</sup> is on tivo maners/ as by openyng of y<sup>e</sup> Ve-  
 ne/ or els by loopyng or Ventusynge Opening of  
 y<sup>e</sup> Veyne is appropried to cōfession/ & loopyng or  
 Ventusynge to tribulacyon/ And note well y<sup>e</sup>  
 ryzte as foule blode corruptith y<sup>e</sup> body/ so synne  
 which is callid in holy writte blode defouleth y<sup>e</sup>  
 soule/ The Veyne by y<sup>e</sup> which this blode or sin-  
 ne is boyded oute is the mothe/ as it is seid  
 pū. y<sup>e</sup> ¶ Vena vite. os iusti. qz iust<sup>9</sup> i princi-  
 pio accusator ē sui. ¶ The mouthe of a ryzt

full man is a Beene of lyfe) For  
the rightfulle man in the begynnynge bla  
meth hymselfe. that is to sepe by confessyon!  
and also note / that as a man oloth by thys  
Beene to Boyde oute Wicked bloode to pour  
gynge of hys body/ and kepe the good bloode  
to his norissinge/ righte soo in confession he  
olweth by his moother to shewe all his syn/  
nes/ and wothholde & kepe prync all his 'good  
dedis/ for fere of lesing/ For good dedis shew  
yd in confesson by Beene glorie or auautynge  
turnen from Vertue vnto Vyce/ for defaute of  
wyse keepynge/ As we rede of the pharise that  
seyde luc xviij. ¶ Gracias tibi ago dñe.  
quia non sum sicut & ceteri hoim raptores/  
adulteri Velut eciam hic publicanus /ieiuno  
bis in sabato decimas de ominu que posideo.  
¶ Lorde I thanke y/ for I am not lyke as o  
ther men/ robbers and auouters/ Also not  
lyke this publicane/ I faste thyses in the we  
ke I paye tythes of all that I haue/ Eoo here  
thou mayste vnderstode by this pharisee a fal  
se seyned & a proude confession/  
¶ Sed publicanus a longe stans noluit ad  
celu oculos leuare/ sed percuciebat pectus suu

dicēs Deus propici⁹ esto m̄ peccatori. But  
þ publicane stonding aserrie behynde / holdyng  
himselſe vnrworthy / wolde not liſt vþ his eye  
to heuen / But he ſmote his herte & ſaide / God ha  
ue mercy on me / And ſo this publicane pcede  
thens / iuſtified or made right by his very me  
ke cōfeſſion / To this accordeþ þ veri prophe  
te Dauid where he ſeyth thus / ¶ Dixi cōfi  
tebor aduerſū me iuſticiā meā dñō & tu remi  
ſiſti impietate peccati mei / ¶ I ſhall kno  
leche by meke cōfeſſyon apens myſelfe to my  
lorde myn vnrightheſnes / & þ haſte foryeue þ  
wpychidnes of my ſpue / Wopyng or vntuſing  
accordeþ to tribulacōn / For as many diſeſis  
as god ſendith to þ in tribulacōn / ſoo many  
remedies he ordeyneth for thy purgacōn / But  
note well as it is nedefull afore vntuſyng  
þ fleſſhe to be hette & chauffyd / for theſey ſmyt  
tyng of þ blood Iren maye be ſuffrid more e  
ſely / So it is ſpedefull afore tribulacōn / þ þ  
herte be hitted wyth perſight loue & charite / þ  
tēptacōn of tribulacōn maye be ſuffrid þ mo  
re paciēty & gladly / In figure herof the holy  
gooſt came dōne to the apoſtels in liſtenes  
of fyre / By whom they were ſoo ſtrengthed &



comforted they were gladd / and yeden Joy //  
enge / for they were had worthy to suffer tri-  
bulacōn angre / & repress for y name of Jhu  
The which afore y tyme were so dredefulle y  
they fledde a waye fro hym / And some forso-  
ke hym / as Petur y was prince of y apostles  
for fere of a woman / woore y he knelbe hym  
not / Ye which after the comynge of y holy  
goost drad not the cruell tourmētis of Nero  
the Emperour / But paciētly & gladly suffrid  
to be crucified & dede / The seconde manere of  
materiall purgacōn is of metals / as golde bi  
fyre & Iren by fyle / For ryght as y fyre depa-  
rtith golde from othez metals / & pouerth hym  
of ruste / & filthe / & makith it fayre & clene / So  
tribulacōn departyth y soule fro his aduersari-  
es / And maketh him to god louely & accepta-  
ble / & therfore it is seyd / Sapie quinto / Tan-  
quam aurum in fornace probauit electos dñs.  
& quasi holocausta hostie accepit illos / & i tēpo-  
re erit respect⁹ eoz. Our lord hath prouyd  
his chosen by tribulacōn as golde is prouyd in  
the furneis / & he hath acceptid hem as sacrifice  
of offerynz / & in tyme of rebwarde they shal be  
beholde wyth thys fyre of tribulacyon / As

Job was prouyd w<sup>h</sup>an he seide. Job xxiiij. Pro  
 bat me de<sup>9</sup> sicut aurum quod per igne transit  
 God prouith me by tribulacōn as golde that  
 passith by the fyre / & note well y<sup>e</sup> amonge all  
 metallis golde is mooste precyouse / & lede is  
 leste of price And yet neuertheles golde is not  
 purgid wythoute lede / For lede drawyth  
 wyth him in the furnes the filthes of y<sup>e</sup> gol  
 de / On the same maner chosen soules the whi  
 che ben lykened to golde ben purgid by euyl  
 men / whiche ben likened to lede. Wherof Sala  
 mon seyth / Stult<sup>9</sup> seruit sapiēti. The foole  
 shall serue the wyse man / Euyl men shall ser  
 ue to purge good men by tribulacōn / Also  
 as Iren is purgid by the fyre of ruste / & ma  
 de shynnyng & bryght / so is the soule purgid  
 by tribulacōn from vncleennesse / & comfortid  
 wyth goostly lyght / & as a knyfe that is not  
 vsid abiding in the sheeth drawyth ruste. so  
 y<sup>e</sup> soule wythoute exercise of tribulacōn desirith  
 vncleane lust / as we rede of dauid / n. regum ii.  
 Whā he was without tribulacōn of werri<sup>g</sup>  
 wyth his enmyes felie in to anoutre with the  
 wyse of Dre that worthy knyght / & aftyr in  
 to homycide or mān slaughter / Therefore seith y<sup>e</sup>  
 pphete Jeremie: Fertil fuit moab / i diebz adolef

cēcie sue / & requieuit in fecibz suis Moab. y  
Whiche is vnderstonde the sone of my people  
was plenteuouse by grace in tyme of his try-  
bulacon / & he hathe rested in filthes of synne.  
The grete not apens god whan he fpleth  
thy soule to make it fayre & clene louely & lize

For els maye it neuer come to haue of  
hym y blessed sighte / wherof it seyd M. quinto  
¶ Beati mundo corde qm ipsi deu videbunt.  
Blessed be thei y he clene of herte / for they shal  
see god / The iij maner of pourging that accor-  
deth to tribulacyn is of trees / as cuttyng of  
bynes or boydynge of Infructfull braunches  
Wherof crist seyth Jo. xy.

¶ Oem palmitem in me non feret fructus  
tollet eu Et omnez qui fert fructus purgabit  
eu Et fructus plus afferat. ¶ Eueri byne  
branche y byngeth forth the noo frute in me y  
am a very byne. my fader that is a tyler shall  
futte him of & caste him awaye . & y braunche  
y berith frute / he shal pourge hi / y he may byn-  
ge forth more frute By this byne maye be vnder-  
stode manes hert / by y humore is vndersto-  
de affeccōn or loue / & by Infructfull braun-  
ches be vnderstonde flesshly lustes / Inordina

to loue of creatures/ carnall affeccō of kyn  
rede/ & worldly richesse / Whan y humours of  
a Byne or of a tree is spredde aboute in to ouer  
many Vnfruteful braūches. It bringeth forth  
y lesse frute or els none / There it longith to  
a wyse tyler or to a goode Gardiner to kytte  
of thys Vnfrutefull braūches/ y the Byne or  
the tree maye brynge forth y better frute & the  
more. Right so almyghty god the whiche  
is a wise tyler & a souerayne gardiner cuttith  
alwaye Vncleane lustes of y flessh wyth y knyfe  
of bodely syknesse/ he cutteth alwaye Inordy  
nate loue of creatures wyth y hoke of aduer  
sitye & tribulacō He cutteth alwaye carnall  
affeccō of kynrede wyth the swerde of dethe/  
And he cutteth alwaye worldly richesse wyth  
his Iren wodde/ as brennyng of fyre / drychynge  
of water/ robbynge of theues & such other On  
all these maners dooth god chastyse and pouz  
ge by tribulacō/ For he wolde y the loue of  
thine herte shulde abide wyth him/ & brynge for  
the plente of spūell frute in hym/ & not abyde  
ne truste in suche dysceyuable frendshippes For  
seynte Gregor seyth Qui aut laet iuuatur  
Necessesse est ut cū laetentur labatur/ He that le-



neth to a fallig thing/nedis yfalling he must  
falle The iij. maner of materiall purging y  
accordeth to tribulacō. is of corne. as bi betin  
ge or thrsshig with afflayle to departe the ee  
ne from the chaffe. Wherof seynt Austyn seith  
Quod flagello granū. quod fornax auro/ q  
luna ferro hoc facit tribulacio viro iusto. As  
y flayle seruith to corne/as y tyle seruyth to y  
Iren/ soo seruith tribulacō to y ryztfull man  
As we rede. ythe angel Raphael seide to tho  
bie thobie. xij. Et qz accept⁹ eras deo/ Necesse  
fuit vt tēptacio pbarret te/ And for y were ac  
ceptable to god it was needfull y tribulacyon  
sholde proue y/ For as betyng of a flayle cons  
treyneth y corne to departe from y chaffe/ soo  
tribulacō cōstreyneth y herte to forsake y dis  
cepuable loue of y world & the false frendship  
of synners. Whiche are vnderstonde by chaffe.  
The prouffite of this flayle kinde y prophete  
Iohan he seide. Ecce ego i flagella pat⁹ sū. Lo  
I am redy to suffer y betyng of tribulacō / &  
therefore saith seynt Austyn. Noli cōquerere  
de flagello tribulaciois si vis hēre purū gra  
nū & reponi cupis i celo vbi nō nisi purū gra  
nū reponeret. Playne y not of y flayle of tri

bulacōn. If y<sup>e</sup> wylde haue clene corne of cōsci-  
ence & if y<sup>e</sup> wylde coueyt to be putte in y<sup>e</sup> gar-  
ner of y<sup>e</sup> blisse of heuen/in to y<sup>e</sup> which y<sup>e</sup> mayst  
not come. till y<sup>e</sup> be clene pourgid. But be wel  
ware for as corne y<sup>e</sup> is greue & moyste / & not  
rype ne dreyed is not departid from the chaffe  
with y<sup>e</sup> betig of y<sup>e</sup> flayle but rather cleueth ther  
to. So it is for to drede y<sup>e</sup> hertis y<sup>e</sup> which a  
ren grene in begynnyng of cōuersion & moyst  
in carnall affeccōn / y<sup>e</sup> which haue not assa-  
id y<sup>e</sup> prouffite of tribulacyon & not departyd  
from the false frendship of her enemyes. But  
rather cleuen to hē / as though thei wolde be cō-  
fortid by hē / For when god sendith vs visita-  
cōns for to pourge y<sup>e</sup> soule y<sup>e</sup> be loupth / be it by  
bodely syknes. or losse of tēporal goodes. or ad-  
uersite of enemyes / or ony other tēptacion of  
heynesse. None the herte rennyth al aboute  
to seke cōforte to haue mīde on the / Why shul-  
deste not be glad when he sendyth to the suche  
tokens of loue / as he tokē here for the. For he  
wolde y<sup>e</sup> shuldest haue mynde of hym / & sing  
we hym / For he is thy frēde & wyl not forge-  
te y<sup>e</sup> / For as many diuerse tribulacōns as he  
seeth to the / soo many sondre messengers y<sup>e</sup>

haste cleping y & warnyng y to haue mynde  
on hym. But nolde perauēture y woldest sepe  
y suche tribulaciōs are not moost necessary  
to clepe y to haue mynde on him. But rather  
his gracyō benefaytyes of prosperite. For as  
seynte Austyn seythe/ *Dei bñficia nil aliud  
fuit nisi monitōes* *Benedi ad eū*/ The bñfaytes  
of god bē no thing els but warnynges or cle  
pynges to come to hym. To this maye be an  
werid al though y graciouse bñfaytes of god  
as pestis of prosperitee / riches / be wote / & bōūte  
& suche otheer clepen y to haue mynde on hym.  
Yet neuerthelesse inordinate loue is soo cle  
upnge to suche pestis / y he wythdraueth thyn  
herte to haue mynde rather on the pestis than  
on y pener. Wherefore he playneth by y prophete  
seyeng. *Expādi man⁹ meas* / & *nō erat qui as  
piceret* / I haue spred out myn handes / y is pe  
upng benefices / And there was noo man y  
wolde behold / Or *oēs diligūt munera & sequi  
tur retribuciōes* . For all men louen pestys  
& they pursuen after rewarde from y mooste  
to the leste / But fewe there ben or els none y  
beholden mekely knowing y pener of hē / Also  
perauēture y woldest sepe / all though it be

according to god to clepe indurate & rebelling  
hertis to knowe him by tribulacō. Neuer the  
les it nedith not to good and meke hertys y  
whiche desire to knowe hym by benefaytes &  
pestis / To this mape be seyd / all though  
good and meke hertys knowen the pener of  
hem by naturall delityng in benefaytes / yet  
neuertheles to the prouffite of persighte kno-  
wing of god mape thei not come wythoute  
growyng of tribulacion / Example herof we  
reden y Salamon was clepid by benefaytes  
and pestis . Job was clepid by draloyng or  
takynge awaye of his temporell goodes / and  
sendyng him tribulacions and aduersities.  
But thys tribulacyons broughte Job to y  
persighte knowyng of god / Salamon by pros-  
perite felle in to folie lesyng the prouffite of  
persighte knowyng of god / What so euer y  
arte truste not that thou myghteste not longe  
abide in this knowyng in such prosperite. &  
therefore suffre patiently tribulacōs and ad-  
uersities / And yf thou be discomfortid y they  
be many and grette / be thou comfortid. For y  
moore and the grette that they ben to the / the  
more prouffite of knowyng of god they byng



gen to the/ And if thou can not yet fele any  
comforte for sorrowdenes or frelde of thy sel  
fe/pray to god that he comforte the in tribula  
cyon, & graunte the grace to come to the prouf  
fite of perspyghte knowyng of hym and sepe.  
*Da nobis domine auxilium de tribulacione.*  
Lorde graunte vs helpe of tribulacyon.

*De quarta vtilitate tribulacionis. Ca iij.*

**T**he iij. prouffite of tribulacyon is þ  
it lyghtheneth the to haue þ knowyng  
of god. In whiche is perfeccion and þ  
prouffite of mannes knowyng / the whiche  
seynte Austyn desired sepyng in the boke of  
answeris to hymselfe. *Libro soliloquiorum.*  
Thus wolde god I shulde knowe þ. and also  
it is wretyn in the boke of wiscom. sap. v:

*Mosce te iusticia est consummata*

To knowe the lorde god it is rightfulnessse  
ende of kunnyng/to this knowyng helpith  
tribulacōn/ For as the rode constreyneth a  
childe to folwe wllon his hede/ and takieth hede  
vnto his boke/and recorde his lesson/ So tri  
bulacōn mekyth þ herte/ and makyth hym  
to beholde his owne frelde/ & to knowe god.

Wherefore seyth seynt Bernarde/ Deus fa  
cit se cognosci Berkerando qui oblitus & inco  
gnitus erat percendo. God maketh hymselfe  
to be knowen in letyng wyth tribulacō whi  
che was forgetyn/ and vnkowen in his mer  
cyfull sparyng/ Daniel iij<sup>o</sup>. Of this we ha  
ue ensample of y<sup>e</sup> kyng Nabugodonosor whi  
che for pryde was caste oute of his kyngdom  
& liued with wilde bestis/ & etc hape as an oye  
But whan he lyfte vp his eye to his maker  
of hole herte/ his witte was restord to hym a  
pen, and he knewe god y<sup>e</sup> chastised him in tri  
bulacyon. As the maner of chyldren. Whan  
they felen strokes sharpe of the rodde/ They lif  
ten vppre her eyen to hem that smyten hem/ For  
they wolden y<sup>e</sup> he shulde turne his face to hem  
by pitee. and by compassion. Now thenne  
thou lowely soule that arte vnder the rodde of  
tribulacyon/ considere and knowe well that y<sup>e</sup>  
maner of louers is for to sende yetteis/ to/  
kens and pryncet lettris eche of hem to othe<sup>r</sup>/ for  
to kepe loue and mynde and knowyng eche  
to othe<sup>r</sup>. On the same maner oure lorde Jhu  
crist as a true louver sendith to his true lound

children such tokens as he tokie here for hem.  
**E** For here he tokie mankynde / in which he  
suffrid many tribulacions / detraccons / blas  
phemies / scornes / represses / sclaundres. hun  
ger thirste / and colde / & many betingys / sharpe  
scourgyngys / many thousandis / of grete wo  
undes. and was nayled vpon the crosse / be  
twene ii. theues / and deyd the shamefulliste  
dethe that the Jewes wolde ordeyne for hym / &  
after that he was risen from deth / and stied  
vp into heuē / he kept his woundes as for tokens  
that thou shuldest knowe that he wolde haue  
mynde of the and neuer forgete the. as he seyd  
by the prophete Isaye / xlix.

**N**unquid obliuisci potest mulier infantē  
suū Vt non misereatur filio Vteri sui / et si illa  
oblita fuerit ego tamen nō obliuiscar tui. Ec  
ce in manibus meis descripsi te.

**W**hether a woman maye forgete her chil  
de that she haue noo mercy to the sonne of her  
owne body / And though she forgete her chil  
de / I shall neuer forgete the. Loo I haue wri  
ten the in myne hondys / that is in all my wo  
undes which I suffrid for loue of the / sithen  
it is soo that he kepith the shewyng of woundes

dis as for a token of loue/ And it hath grete  
 drede there as is noo drede/as the prophete sey  
 the. *Vbi ceciderūt timore/Vbi nō erat timor.*  
 They fellen down for drede/there as noo drede  
 was/It maye be clepid a cursid comforte/ that  
 is sette rather in ony creature than in god/  
 For the prophete Jeremie seyth Jeremie xlviii.  
*Maledictus homo qui confidit in homine & po  
 nit carnem brachiuꝝ suū & a deo recedit cor ei  
 ius.* Cursyd be that man/that trustyth in  
 man.and be that settyth ony creature to be  
 his strengthe/and be that departyth his herte  
 from god.But it maye be clepid a blessed com  
 forte that is sette in god/as the same prophete  
 seide. *Benedictus vir qui confidit in dño  
 & erit dñs fiducia ei⁹.* Blessed be that man  
 that trustith in oure lorde god/ and oure lorde  
 shall be his truste/ And than that we shall  
 fully truste oonly in god in al maner tribula  
 cion/ And drede false comforte & euill coun  
 seille of oure enmyes. We haue ensample  
 of Ocholias the kynge that sente messengers  
 to Belzebub the fende of Achaw to haue  
 comforte & counseyle/ Whether he shulde escape  
 the tribulacō of sykenes or none/And god



sent an angell to the prophete and bad hym se:  
pe to chosie/ iij. regū i. c. **Q**uā misisti nuncios.  
ad consulendū belzabub dēū accharon quasi  
non esset deus in israel a quo posses interroga  
re sermonem/ Ideo non descendes de lecto super  
quē ascendisti sed morte morieris. For thou  
hast sente mesengers to aske counseyle of bel:  
zabub the feende of accharon/ as though there  
were noo god in Israel/ of whom thou myght  
teste aske comforte/ therefore thou shalt not  
goe oute of the bedde that thou yedisste vpon  
but thou shalt deye/ Also that we shulde not  
loue the worlde ne truste in worldly thyngis  
saynte John biddith i. Johis ij. **N**olite dili  
gere mundum neq; ea que in mundo sunt.  
Wyll not ye loue the worlde/ ne worldly thin  
gys &c. ¶ The v. maner of materi  
all purgacion is of grapes and that is by a  
pressour/ For as a pressour pressith y gra  
pes to parte the precious lyeour of wyne  
from draffe and the dragges/ Soo god pouz  
gith the soule that he loueth in the pressour of  
tribulacyon from corrupcyon and wickednes  
of synne/ Some tyme by bodely syknesse/ or  
preyng goostly heuynesse/ and some tyme losse

of temporell goodes: or persecucion / or sclau-  
der of enyll men / and enmyes / Somtyme  
by lackynge of noble kynrede / or by dethe of  
faythfull frendys. And therfore suffer pacy-  
fly the pteuffite of thys pteffour yf y wylte  
be broughte in to cristes blessed celer / of whiche  
it is seide. Cant ij.

Introduxit me  
dominus rex in cellam suam Binariam.

The lorde the kynge hath broughte me in to  
his wyne seller. Herto accordeth seinte Austyn  
and seithe That ho:ly martirs weren so ptef-  
fyd by tribulacōn in thys present lyfe y y<sup>o</sup> lo-  
dely mater was left in y pteffour of thys er-  
the But the preciose soules weren rescieued  
in to the seller of euerlastynge blisse / Brute  
not apens god yf he hath putte the in his pri-  
son of tribulacōn / For he hath assayed it a-  
fore the / As I saye the prophete seithe in the  
persone of criste / Isa: lviij. Torcular calca-  
ui solus q de gentibz nō ē ibi mecū. I alone  
haue troden the pteffour of tribulacōn / q noo  
man was ther with me And note it y he seide  
no man / but he sayd not noo woman / for that  
blessid woman moder q mayde oure lady  
saynte Marie abode with hym in feith full.  
Whan all the apostles fledde from hym.

And was redy to suffer dethe for the compas-  
 sion of her sone/as the prophete Simeon seith  
 luc ij. Et tuam ipsius animam pertansibit  
 gladius/ The swerde of dethe shall passe tho-  
 rough thyne owne soule. Now theñe sithen  
 this is sothe that oure lorde Jhu criste hathe  
 assayed thys pressour of tribulacōn/and that  
 blessed lady his moder mayde marie/What so  
 euer thou be y feliste the in thys pressour/take  
 it mekely and gladly prayeng wyth y prophete.  
 ¶ Da nobis dñe auxilium de tribulacōne  
 Lorde god graunte vs helpe of tribulacōn.

¶ De quinta Stilitate tribulacionis  
 Capitulum.

B.

**T**he v. prouffite of tribulacōn is that  
 it reuoketh or bynggeth the to know-  
 ynge of thyselfe/ For y herte that hath  
 not putte alwaye ferre from himselfe worldly  
 and veyne glorie maye not truly fele ne kno-  
 we hymselfe/ For that herte hathe more very  
 knowyng of lighte/Wherof the prophete Da-  
 uid seyd. Lumen oculorum meorum ⁊ ipm  
 non est mecum. Lighte of knowyng there  
 is of myn eyen/but y lighte is not wyth me.  
 Woo to hem that dispenden the lighte of her

knowynge in Bayne Joye and Worldly thynges/ & noo thyng to desyre the knowynge of hymselfe/ But holde shulde thei knowe hymselfe that ben not wyth hymselfe/ For the more that the soule sougth and desirith Bayne Joye and Worldly prosperities/ the more ferther he dradwyth from the knowynge of hym selfe.

And therefore seythe sainte Gregory As he y is besegid wyth enmyes dare not goo ferre oute/ but he is cōstrained to goo apen for drede So tribulacōn constreyneth y herte to tourne in to hymselfe/ And the moo aduersytes y ben aboute hym the felwer he hathe of rennynges oute from hymselfe. Thenne it is a blessed aduersitee that bringeth the in to thyselfe/ and maketh the that thou hast mysgoon to tourne apen / Wherof it is seyd/ Exod. xij.

*Maneat Unusquisque apud semetipsum.*

Welle eche man wyth hymselfe/ that is knowe he hymselfe/ Abide he wyth hymselfe/ for as an holse in wiche noo man dwellyth is wastid and fallyth to noughte / Ryght so the herte that dwellyth or abydith not wyth hymselfe. Woo to that herte that renneth from hymselfe al aboute lyke as dooth a Japer or a



Jogeler in to other mennes holles/ For the  
moſt he ſigith Japeth & Jopeth in other menes  
places/ The moſt cauſe he ſyndeth in his owne  
place of ſorowe & of wepyng/ So the more þ  
the herte deliteth him outeward in Bayne thin  
ges and Worldly Joyes the leſſe he ſyndeth in  
hymſelfe whereof he ſhuld be comfortid/ Therfo  
re tribulacyon is full neceſſary to the herte to  
make hym tourne in to hymſelfe/ And it cō  
treyneþ hym to ſeþe with the prophete.

**C**onuertere anima mea in requiez tuam.  
Tourne apen thou my ſoule in to thy reſte/  
And alſo oure lorde god haupnge pitee of þ  
ſoule that hath for wrappid hymſelfe with  
Worldly thynges ſeyth thus/ **R**euertere  
reuertere ſunamitis. reuertere vt itueamur te  
Tourne apen tourne apen thou wretche capi  
tyfe ſoule/ tourne apen/ tourne apen that we  
molde beholde the that þ beholde thyſelfe with þ  
eye of cōſcience/ & þ I maye beholde þ which þ  
eye of mercy O þ ſoule that arte diſtourbled  
in aduerſities/ ſuffre the to be reuoked to ſino  
wpyng of thyſelfe by tribulacyon/ And name  
ly for that tribulacyon byndeth or kyntheth þ  
to thy maker whom wyked and large freedom

of the worlde hath lete tūne longe loose from  
thyselſe/ Wherof ſpakieth the prophete thus.

In funiculis adam traham eos & in Viculis  
caritatis. I ſhall draue hem in the ſmale

cordis of Adam and in the bondis of charite

Thyſe ſmale cordis of adam oure fyrſte fas

der whiche longen to vs as by the waue of

heritage are clepid all maner pouertes ſente

fro god to reſerue the herte from Bayne and

worldly comfortes. by y whych god drauith

many one/ as it ſemeth by vyolence/ Wherof

ſeith ſaynte Bernarde ¶ Trahimur. cū

tribulacionibus exercemur. We ſen drauē

whan we hauntid wyth tribulacōn/ therfore

thou that arte ſtreyned wyth thyſe cordys &

bondis of charite ſuppoſe not that thou arte

deſoiled or forſaken. but the rather made ſayr

and choſen of god all though thou haſte not

that thou aſkiſte/ Ne twōe not hem they ſen

not ſtreyned wyth thyſe bondis to be in very

libertee/ though they haue y they aſkien. For

lyke as the leche whan he graunteth to y ſpke

all that he deſpreth it is a certayne ſygne of

deth/ Ryght ſoo the falſe freedom of the world

is certayne ſygne of periffhinge/ For

C iij

the more frely they despyren and fulfillen her  
one desyre wythoute tribulacyon / the rather  
they fallen down in in to her dampnacyon  
Therefore thou sely soule that arte troublid If  
thou wylste haue god to the merciablen / Suffre  
the to be restreyned with thysse bondis of tri-  
bulacyon / Whiche comen fro god and drawen  
the towarde god / Wherefore oure lord seide to  
the prophete Ezechiel. *Ecce dedi vincula  
mea super te.* So I haue geuen my bondis  
vpon y / By thys is vnderstonde / that bondys  
of tribulacion ben the pestys of god / and the  
more tribulacyon the stronger byndeth the sou-  
le to god / Also the prouffite of tribulacō is  
that it spedyth the waye to god / For as ma-  
ny tribulacions as thou haste / soo many mes-  
sengers god hathe sente to the / that thou hast  
to hym / and not let by the waye / Wherof seyn  
the y prophete / *Multiplicatae sunt infirmi-  
tes eorum postea accelerauerunt.* Her syknes  
were multiplied / and afterwarde they hastid  
hem to god / Herof seynthe Gregory seide.  
Disceis that oppresson be to haste to god  
compelle be / Supposse thou not y benefytes  
of tribulacyon to be disese / for to deliuer the

from a greuous prysen/and to haste thi weye  
to þy kyngdom of heuen/ As it is seyd. Ecclesi  
astici iij. De carcere cathenis q3 interdum  
quis introducitur ad regum. From prysen  
and from Iren bondis other while a man is  
brought into a kyngdom/ This prysen is cal  
lid al that the herte loued inordinatly in this  
worlde/ Thysse Iren bondis are suche thinges  
that wickid affeccions be bounden to / But  
of thys prysen god delyuereth many one by tri  
bulacyon / as whan he putteth alwaye from  
hem thynges that they louen inordynatly.  
And that is figured by seynt Peter. þy was  
kepte in herodis prysen. whan oure lordys  
angell stode besyde hym and peters syde I / my  
ten. He excited hym / & seide aryse vppre lyghtly  
And anone the Iren bondis felle from hys  
bondis/ By the side of petir is vnderstonde thi  
brother that cam oute of the same side that þy  
came of / Or els all thoo generally that aren  
alped to the by kynrede / or by affinitee / For  
whan any of thysse or all. whych by lawe of  
nature ought to be thy frende is contraryo to  
the / or els by any other maner / Vnderstonde  
thou arte smytten in þy syde / for that thou shals



dist goo ouer of the prisone of inordinate lo-  
ue/and set thyne herte oonly in god that may  
not faile the/ But take good heed that as pe-  
tir playned not on the smytynge on hys syde.  
Soo thou owest not to playne ne to greue y  
of tribulacyon/Whiche deliuerith y fro the fal-  
se and disceiuable loue and flesshly & worldi  
freendis/ And yf the smytynge of tribulacyon  
in the side be sharpe and greuouse to suffre/ be  
holde criste thy maker and thi brother wound-  
did in the side for thy loue/and thou shalt suf-  
fre it y more easely as a trewe knyghte whan  
he seeth his lordis woundis/therfore refuse not  
the messengers of thy lord god y comen to cle-  
pe the wyth hym and constreyn the to haste  
towarde hym/ For he that refusyth the mesen-  
ger refusyth his lord. Whan is the mesenger  
refusyd/Whan the herte wyth a dyssement co-  
trarieth and grutchith ayens tribulacyon:  
Note well that tribulacōn turnetyth in pour-  
gynge/and it purgeth in turmentynge But  
whan the herte grutchyth ayens tribulacyon  
Thene he parteth purgynge from turmentyn-  
ge/ For he keepyth the bitter turment of tribu-  
lacyon / And he lefith y swete profitable pour

gyngge thorough his folge and contrarious  
grutchyng.

De septa vtilitate tribulacionis.

Capitulum.

vi.

**T**he sixte prouffite of tribulacyon is þ  
it is apenste in payeng of thy dettis in  
whiche thou arte bounde to god whom  
thou mape not flete/ne disceyue/ne hide noo  
thyng from hym of thy dettis/ These dettys  
aren penaunce whiche thou owest for thy syn  
nes/ And though everlastyng penaunce be  
dette for one dedely synne by the rightwysnes  
of god/ Neuertheles by his mercy It is chaū  
gid in to temporell penaunce by contzycion  
and confessyon And forthermore it is forye  
uen by satisfacyon/ and somtyme it is all re  
lesid/ and namely by tribulacyon Therof  
vnderstonde well/ for what soo euer thou suf  
feriste paciently in tribulacyon afore god  
it is accounted to him as for payment of thy  
dette/ For as a lordis auditoure somtyme  
in the ende of accountys layeth a counter of  
bras or copei or a nother thyng of lpytll Ba//  
lewe to be worthe or signifie an hundred  
i pounce of

golde. or siluer/ Soo tribulacō of lytell tyme  
wyth pacyence receyued in this presente lyfe  
delyuerith y from euerlastyng tribulacyon of  
the payne of helle/ And bryngeth the to the  
euerlastyng blysse of the ryche kyng of heuen  
Wherof we haue example of the theyf that  
hinge on cristis ryghte syde/ that whan he suf  
fryd the tourmente of the crosse/ and was  
bounde by dette of synne to the payne of  
helle/ He haupng contricion of his wickid  
nes in that same houre turned hym to god &  
seyde/ Lorde whan thou comest in to thy  
kyngdome thynke on me/ and anone he was  
vnbounden and delyuered of al dette of payne  
And herde the swete voyce of criste seynge  
to hym/ Amen dico tibi hodie mecum  
eris in paradiso/

Sothely I seye to the thou  
shalte be wyth me to daye in paradise/ Woo  
to hym that noo thyng payeth of his dette in  
this lyfe/ But addyth synne/ Spon synne  
Woo to hym that of large expencys that he  
maketh shall be constreyned to come to a stret  
tyghte cowntes

Sothly suche that haue lyued euer withoute  
a couite / muste paye for her dette euerlastynge  
payne in helle withouten ony releas / The  
re shalle wepe many marchauntys that in  
this lyfe laughen and Iopen / Wherof it is sei  
de in the booke of the apocalips. *Mercatores  
terre flebunt.* Marchauntis of the erthe  
shall wepe Marchauntis of the erthe are thoo  
that set all her thoughte and her loue in erthe  
ly thynges / the whiche shall wepe full bitter  
ly / For god shall shewe her marchaundysse to  
al y<sup>e</sup> worlde / But marchauntys of heuen theise  
shall laugh and Ioye / For they shall see that  
for litill shorte tribulacō they haue gete the  
blysse of para dise / Wherof it is seyde in Ecce  
sistici *Est qui multum redimit de modico  
precio.* Some othe<sup>r</sup> ken that byen moche  
thinge with litell price / that is to be paciente  
in tribulacō of this presente lyfe / that god  
rescey<sup>n</sup>eth for thi grette / For it is comenly sai  
de of an euill payer men resceyuen ootys  
for whete / And though it so be that thou arte  
not bounde in ony dette of dedely synne or Ves  
niall. For whiche tribulacō shulde deliuer y<sup>e</sup>  
Meuertheles tribulacō reser<sup>u</sup>eth the from



falling in to dette as sainte Gregorie seide.  
Multa sunt innocencia que cito innocenciaz  
perderent nisi ea tribulaciones preseruarent

Many ben innocent the whiche shold soone  
lese Innocencie/ but yf tribulacōs preseruen  
ben

Therefore thou soule that feliste bou  
denin dettyes/or thou that drediste the paymē  
te/suffer patiently tribulacōs/As longe as  
tyme endureth/It payeth tofore thy dettis in  
the whiche thou arte bounden as by an obliga  
cion. For though all the tribulacō of thys  
worlde were togider they myghte not be lyke  
ned to the leste poynte of tribulacō of helle  
Ne all the tribulacōs of the erthe ben not in  
comparison to the leste Joye of paradysse/ As  
seinte paul seithe. Non sunt condigne passio  
nes huius temporis ad futuraz gloriam que  
reuelabitur in vobis. Ad romanos viij.

There ben none worthy passyons of thys tyme/  
to the blysse that is to come .that shalle be  
shewyd in vs /vpon this seithe seinte Bern  
narde

Non sunt condigne passionēs ad  
preteritū peccatū quod nobis dimittitur  
ad presentē graciā. que nobis immittitur . et  
ad futuram gloriā que nobis promittitur  
There ben noo worthy passyons to the synne

that is forpenen vs. to the present grace that  
is geuen vs. & to the blisse that is behigh t vs

**De septima Stilitate tribulacionis.**  
**Capitulum.**

**vij.**

**T**he vij. prouffite of tribulacō is that  
it spredith abroad / or openeth thy hert  
to receyue the grace of god / For as  
a golde smyth wyth many strokes of the ha-  
mer spredeth a pece abroad of golde or of sil-  
uer to make a vessell for to putte in wyne  
or preypouse licour / Soo almyghty god  
maker of euery creature ordeineth tribulacō  
to sprede or to opene the soule, to put therein  
pestys of his grace. Wherfore seithe the prophete  
in the psalme.

*In tribulacione dilatasti michi.*

In tribulacion thou haste spredd abroad. or  
opened to me / Therefore suffre gladly the stro-  
kes of tribulacō. For the more they  
spredd abroad the hert in sufferynge pacy-  
ently / the more goostly pestys oure lord god  
puttith therein graciously / And

considere that as the more precyouse metall  
is more ductill and oþepeng to the strokys of  
the goldsmyth/ Soo the more precyouse a me  
he herte is more pacient in tribulacyon/ And  
all though the harpe strokys of tribulacyon  
greciously turment the / Yet comforte the. y  
the goldsmyth almyghty god holdeth the ha  
mer of tribulacō in his honde/ and knoweth  
full well what thou mayste suffre / and mesu  
ryth his smytynge after thy freel nature. We  
will thou not be theie as metall in a hopyston  
se golet wyth spredynge of shappe/ as herde her  
tyes ben wythoute techynge In whych god  
syndeth noo place of worchynge/ We wyll  
thou not be as an olde fpyenge panne. that for  
gette by a lpyll strok. all to brestyth in many  
brestynge. / Ryghte soo faren felle and Im  
paciente hertys in tribulacyon by a lpyll stro  
ke in temptacyon of assayenge they fallen in  
in to many grete harmes of peryng/ therefore  
suffre wyth good wyll tribulacyon to wor  
che his craft in y/ For so biddith Salamon  
Eclesiastici ij. Sustine sustentaciōes  
dei coniungere deo et sustine ut crescat in nos  
uissimo Vita tua. Suffre the berynge wyth

or the helpes of god to Ioyne the to god/ and  
suffre that thy lyfe encrease in the laste ende.

As who sayth suffre tribulacion in thys  
world for god/ and yelde hym some what the  
tyme of his scrupse/ And what tribulacō he  
puttith to the take it mekely/ and knowe wel  
that he wyll not charge the ouer thy myght/  
As seinte Poule witnesith Corinth y.

**F**idelis enim est deus qui non pacietur  
vos temptari super id quod potestis.

Sothely god is full trewe that shall not suf-  
fre you to be temptid ouer that that ye may  
suffre/ therefore suffre tribulacion on such ma-  
nere that thy lyfe encrease in y laste ende/ For  
therby y shalte lyue in the laste ende/ Amen

**D**e octaua Stilitate tribulacionis.

Capitulum.

Bin

**T**he Bin. prouffite of tribulacyon is  
wherby god shittith oute of the soule  
all worldly comfortes that ben here by  
nethe/ and constreyneth the to seke heuenly co-  
fortes y ben aboue As an erthly lorde whan  
he wyll selle his wyne forbedeth all other to o-  
pen her tauernes tyll that he hath solde hys.  
Soo oure lorde god. somtyme forbedith erthe



ly comfortes/that he maye brynge forth his  
comfortes /and that is that he tokeneth by the  
prophete Joel where it is sayde. ¶ *Bestia agri  
quasi area faciens ymbrem suspexerunt ad te  
qm̄ exsiccati sunt fontes aquarum.*

The bestes of the felde ben as drye as the desiryn  
ge reyne they loken vp to the/for the welles of  
waters ben drye The bestes of y<sup>e</sup> felde he clepith  
affeccions and fleshly desyres/ The welles  
of y<sup>e</sup> water he clepith worldly comfortes/ ther  
fore whan that erthly comfortes faulen in ad  
uersitee/there is the herte constrained to loke  
vppon/and to seeke helpe of heuenly comfortes  
And so moche the more benygne is oure lord  
god to the soule/In as moche as the herte syn  
neth greater bitternesse in outwarde thynges

But now by thysse thynges thou mayste  
saye/I am sorpy that the tauern of erthely com  
fortes is not open to me/But for the tauern  
of heuenly comfortes is so longe shette fro me  
For nother hieer ne lower I fynde no confort/To  
thys maye he answered thus/ thou owest not  
to haue goostly comfortys/ but If thou besye  
the desyrynge and sekynge/ For there is moe  
myrthe in desyrynge and sekynge god than in

the delectynge of hym/ For why the more y<sup>e</sup> de  
 firste and sekeste god the more comforte he  
 shal brynge y<sup>e</sup>/ And y<sup>e</sup> more swetnesse y<sup>e</sup> shalt  
 fynde in hym/ As the mete sauoureth mo  
 re to an hungry man than to an vnhungry  
 man. And wyte thou well that heuenly com  
 fortes shall not longe be differryd / yf wordly  
 comfortes be shytte oute by tribulacions/ yf y<sup>e</sup>  
 aske desyrngly and seke besely/ as Salamon  
 seyd/ **¶** Desiderium suum iustis dabitur.  
 To rightwysmen shall be geuen here her desire.  
 De nona stilitate tribulacionis.

Capitulum.

ix.

**T**he ix. prouffite of tribulacion is that  
 it puttith the in to the mynde of god/ &  
 the more tribulacion be/ the more he im  
 pressith y<sup>e</sup> in his mynde/ Not for y<sup>e</sup> god forge  
 tyth y<sup>e</sup>/ or any creature the whiche seeth & know  
 the al y<sup>e</sup> prouptes of thy herte/ But for scrip  
 ture seyth the god forgetyth a man y<sup>e</sup> tribulacōn  
 is geuen to/ For to hym y<sup>e</sup> he sendyth tribula  
 cōn he hathe in mynde/ geuynge goostely com  
 forte/ and encreasynge of grace/ Therefore thou  
 o good soule/ yf thou wyte be putte in mynde  
 In whose mynde is thyne helthe and

¶ ij

thy saluacyon / In whos forgetyng is thynne  
harne and thy dampnacyon / lerne for to suf  
fer paciently aduersities and tribulacyons /  
and in sufferynge thynke mekely in god / and  
he esteemes shall thynke mekely and mercya  
bly / For a trewe frende thynketh feruē  
tly on his frende that is in disese / In figure  
herof oure lord seide Ex<sup>o</sup> iij.

**I** Vidi afflictionem populi mei. in  
egypto & clamorem eius audiui. gē.  
I haue seen the diseses of my peple that is in  
Egipte / and I haue harde her cryenge. For y  
durese of hem that ben the ouerseers of y wez  
kes And I knowyng her sorowe haue goon  
doun to deliuer hem from y bondis of y Egipt  
cians / Therefore all though the egipcians. y  
is to save euyl men or enmyes tourmenters  
and disesen the / be thou comfortid / For y mer  
ciable beholdyng of god in thy disese moche  
more auayleth the / as we rede of Dauid ij.  
regum xvj. Fleege from absolon his sone  
that semeth / the which was Dauid enmye  
coursid hym and spake euyl to hym and say  
de **E**gredere egredere vir sanguinum &  
vir helial. As whoo seyth goo thy wey

goo thy waye thou man of synes / and thou  
 man of beliall / And abisay that was dauid  
 frende seenge this seide to kyng dauid. This  
 dede hounde hathe myssayde or cursid my lord  
 the kyng / I shall goo and smyte of his hede /  
 And dauid answered / suffre hym to myssaye  
 or curse dauid vpon the comaundement of  
 god / Peraventure god wyll beholde my dise  
 se / and yelde me goode for thys myssayenge or  
 cursynge thys same daye / Considre in thys  
 that dauid wolde suffre the myssayeng or the  
 cursynge of thys aduersarie / that he myght ge  
 te the blessing of god the he loke holl meche y  
 despyse the blessing of god and suffre some  
 che y more paciently y myssayeng or cursynge  
 of thys aduersarye / For pacience of euyl  
 mennys cursynge deserueth to haue goddis  
 blessing / and that is tokened where it is seide  
 danielis iij. That the angell yeeke drowne  
 wyth Azarie and his felowes in to the fur  
 nyes / And he made the myddes of the fur  
 nyes as a blowyng wynde of a delue / but the  
 flame brente the kyngis ministers that sette  
 the furnyes / But sothely the spyr touchid ne  
 greuid hem in any maner / Loo here thou man



ys<sup>t</sup>/see/that the fyre not oonly brente the<sup>r</sup> fo  
men/ but also it refresshid hem/ the whiche is  
vnderstonde that criste is presete w<sup>th</sup> hem y<sup>e</sup>  
hen in tribulacyon and yeuith hem fresshyng  
in dysse/ and blyssed hem that ben myssayde oz  
curyd for his name/ Therfore yf thou desyre  
refresshyng in tribulacyons and thynne enny  
es to be brente/ suffer paciently tribulacyons  
For in tribulacyon god is w<sup>th</sup> the/ & fro tri  
bulacyon he shall delyuer the/ and for tribula  
cyon grette mede he shall yelde y<sup>e</sup>/ Of thys<sup>e</sup> thre  
sp<sup>e</sup>kyth the prophete. Where he seyth thus.

Cū ipso sū in tribulaciōe eripia eū & glificabo  
eū. I am w<sup>th</sup> hym in tribulacyon. loo here  
a gracypouse feliship cōfortyng I shall delyuer  
hym. Loo here a fulseyth of delyuerynge/ & I  
shall glorifie hym / loo here a certeyne hope of  
rewardyng. De decia vtilitate tribulaciōis

**T**he y. prouffite of tribu. ¶ Caplm x.  
lacion is y<sup>e</sup> it makyth thy prayer to be  
herde of god/ For it is not the maner  
of god to putte alwaye the prayer of him y<sup>e</sup> is  
in tribulacyon/ but y<sup>e</sup> rather mekely to here his  
preuy prayers/ wherof Salamon sayde.

Ecce deprecacionē lesi exaudiet dñs. Loo ours

lorde shall here the prayer of hym y is hurte.  
Sothely god smyteth & chastysith many men  
and sendeth hem tribulacyon for to cōpelle hē  
to aske or to crye mercy/ & y they shuld opē her  
molothes to god in tribulacyon/ for to aske  
helpe whiche had shite her molothys from him  
in prosperitee/ wherof sayth seynte Austyn: y  
god sendyth tribulacyon to some men to stice  
hem to aske y he wolde graunt/ In the persone  
of such seyth the prophete. ¶ Ad dñm cum  
tribularet clamavi & exaudiuit me. Whan I  
was in tribulacion I cryed to oure lorde/ and  
he herde me. And though all it happe that in  
prosperitee y prayest god y prosperitee shulde  
not make y to slowe. Yet neuertheles it  
maketh y some tyme tothe insolent & slowe. so  
y thi prayer in prosperitee is not spedeful/ as it  
is in aduersitee / And all though aduersitee  
occupie soo moche thy herte y y thynkest y it  
hathe none entete ne deuocyon/ lyke as it had  
in psperte/ yet y same aduersitee makith thi  
prayer more precyouse/ And sothely al though  
tribulacōn oppresse y so moche y y mayest not  
open thi molothē to crye to god/ certeynly this  
tribulacōn crieth & prayeth to god for y/ so y y  
haue paciēce/ for as seith a grete clerke. Petrus

of/lazar that as many woundis as he had so  
many prayers or cryes he had to god/ For  
Whan lazar stillid wyth hys moloth/his  
woundis cryed to god for hym/ Wherof oure  
lorde god seide to caym. that had killid his bro  
ther abelle Genesis/ ¶ Vox sanguinis fra  
tris tui abel clamat ad me de terra/ ¶ The  
bloode of thy brother abel cryeth to me fro the  
erthe/ Thus theise it shewyth/that tribulacōn  
maketh thy prayer the more precyouse/and y  
more acceptable to god/Tribulacyons ben as  
it were a paymente for a lettir selyd of dyspue  
ryng/Wherof scyth Job. ¶ Quis michi det  
vt Veniat peticio mea; & quod expecto tribuat  
michi deus qui cepit me ipse me conuertat sol  
uat manum suam & succidit me / et michi sit  
consolacio vt affligens me dolores meum nō  
percat. Who shall geue me myn askyng.  
and who shall graunte me that I abyde. god  
that began he conuerte me/loose he his honde  
and kytte me vp/and that it be to my comfort  
that he tourmentynge me spare not my sor  
rowe. Note well that Job that had losse his  
possessions/his sones and his daughters.  
and alle his body was smytten wyth wound

des of lepre from the soole of the foot vnto y  
ouerest parte of y hee/ And was repressed  
of his frendes/ and scorned of his wyfe and  
of his false frendes/ He desired in noo other  
thyng cōfōrt. but y god shuld not spare him  
If thou askiest what pertyneth to his deliue  
ryng/ it maye be answered thus. the askyng  
of his affeccyons or tourmentes/ For his  
tourmentys were paymentys of his leters  
as it is vbid in some place/ that whan a poure  
man drinketh in a tauerne and hath not  
wherof to paye hys scotte. He asketh to be let  
ten. and soo to be deliuered/ If thou askist.  
Wher in was his comfort of thys Job.  
Whan he askyd to be turmentyd. seynt Gre  
gory answeryth and saith/ That god sparith  
some her in thys world to tourmente hem af  
terwarde/ & some he tourmentyth here the why  
che he wyll afterwarde spare. The comfort of  
Job was that he wyste well by presente tribu  
lacyon he shulde escape everlastyng dampna  
cyon. For as it is seyd. ¶ Non iudicabit  
his deus in idipm. God shall neuer punys  
he or deme thys for oo thyng. And therefore  
thys same Job that asked that god shuld not



spare hym here in thys worlde/ askeid in a no-  
ther place and sayde/ ¶ Parce michi domine  
Lorde spare me in tyme cōmyng/ suffer paciē-  
tly here in thys worlde tribulacyon/ For tribu-  
lacyn saueyth the soule/ as Job seyd. ¶ Ipse  
Vulnerat & medicinat. He woundyth and  
he helyth/ For he woundyth the body/ and helyth  
the soule.

De vndecima vtilitate tribulacionis. Ca. xi.

**T**he xi. prouffite of tribulacyon is that  
it keepyth and norissyth the herte/ So  
thely ryghte as fyre is kepte in asshes  
ryghte soo the hertes the frendes of god aren  
kept in tribulacyon Therefore oure lorde god  
cōmaundid/ Exodi. ¶ Quod tabernaculum  
saccis cilicinis cooperietur/ That the taber-  
nacle of god, shuld be hiled with hyren sackes  
the whiche shulde the fende/ y preypouse  
curteyns of softe silke/ & goddis ryche Vessel/  
les of golde/ & siluer apens wyndes & rep-  
nes/ In token that Vertues of goddis seruau-  
tes named mekenes ben kept in aduersitee of  
tribulacyon/ For tribulacōn constreyneth the  
herte to thynke on the wretchidnesse of his  
owne Infirmitie/ And soo it constreyneth a

man to be meke) Whom worldly prosperitee  
had haunſid by Baynglorie a koven hymſelfe  
Also tribulacyon noriſſhith the herte as a no  
riſſhe her childe) For as y moder with y childe  
cheleth hard mete/ the whiche the childe maye  
not chele/ and draugeth it in to her body wher  
that mete is turned in to mylke to noriſſhing  
of the childe) So criſte that in holy writte  
is clepid oure moder for the gretenelle of his  
tender loue that he hathe to vs/ He cheled  
for vs bitter paynes/ harde wordes/ reſſeſſes/  
and ſclaunders/ wyth bitterneſſe of his paſſion  
that ſuffred for vs to noriſſhe vs/ and ſtreng  
neth vs goostly by enſaple of hym to ſuffre  
tribulacyons and aduerſities of thys world  
As wyne that is clenſid thorough a bagge  
fulle of ſpices chaungith his olde ſauoure  
drauynge to hym the ſauoure of the ſpices/

Soo a man ſufferynge tribulacyons  
and aduerſities of thys worlde othe to  
clenſe hym by the bleſſyd body of oure lorde  
Jheſu conſyderinge the paſſion that he ſuffred  
for hym / And ſoo it ſhalle were ſweete and  
tolleable y to fore ſemed full bitter & intolle  
rable: ¶ De duodecim vtilitatibz tribulaciois:

**T**he xii. prouffite of tribulacion is that  
 tribulacion is a certeyne token of lo  
 ue that god hathe towarde hym that it  
 is sente to. Wherof he seyd. ¶ Quos amo  
 arguo et castigo! Hym that I loue I vnder  
 nymme & chastyse. And also Salamon seyd  
 Ecclesiastici. Qui diligit filium assiduatur ei fla  
 gella. He that loueth his sone he scour  
 gyth hym ofte tyme. Wherof seyd seyntes Jero  
 me. ¶ Sumus pater Ihūs xpūs filios suos  
 semper sub aliquo flagello vel virga retinet  
 Et qñ eripiuntur ab vno sub alio capiuntur.  
 Oure souereyne fader Ihū criste kepith euer  
 his children vnder a scourge or a rodde. And  
 whan they ben deliuerd of one/they ben cau  
 ghte vnder a nother. But our goode meke  
 fader and lorde sente not all his scourges at o  
 nes togedyr/ but one after a nother knowyn  
 ge our freelde. For he wyll that noo man per  
 risshe/ but he wyll all men be saffe. But euyl  
 men and vnkynde that byleue hym not ne lo  
 uen hym þ whych lyuen here wythoute scour  
 ge of tribulacion. Whom noo correccyon

of chastysynge maye wythdraue from her er-  
roures god shall punyshe wyth al hys arow-  
es of vengaunce/ For sothely all tourmētes  
that now ben departyd aboute in all the worl-  
de theſe shall be gadryd togider and abyde as  
in her owne place/ *¶* As oure lord seyd

*Deuteronimij xxxij. ¶ Congregabo super ei-  
os mala. et sagittas meas cōplebo in eis*

I shall gader togyder euyll thynges vppon  
euyll men. And I shall spende all myne

arowes of vengaunce among hem. Therefore  
thou good soule yf y wyll be belouid of god  
wyll thou not putte alwaye tribulacions.

For they shewen to the tokens and wytnesse  
of the loue of god. But perauenture yf thou  
sayste that goddis children taken of hym for  
the good thynges and euyll thynges: Why  
is the takynge of euyll thynges shewynge or  
token of the loue of god more than y takyn-  
ge of good thynges. To thys maye be answere  
yd that god reueth many good thynges and  
greete to his spirituall frendis and bitter and  
gretter to thym that he loueth more. But the  
blessid fader of heuen loued wythout compary-  
son more his blessid sone oure lord Ihesu



cryste than all the world/and yet he sente hym  
here many anguysshes/ pouertes/tribulacy-  
ons/ aduersytes/ represses/ and scornynge/  
betynge/ bydynge/ scornynge/ many wound-  
es. & cruelle deathe: but felde tēporell goodis.  
There is the pest of aduersitee more sheldom  
ge token of loue of god than the pest of tē-  
porell prosperitee/ Also fethermore our lord  
de Ihesu criste goddis sone that lyued here in  
this world as a wyse marchaunte chose good  
marchaundyse/ & refused y badde/ For whan  
they wolde haue made hym kyng of Jude/ he  
refusid it/ and chace rather to flee in to deserte  
And whan they soughte hym to tourmente  
hym/ and to slee hym/ he fledde not. but he cha-  
se rather for to deye and sepe. ¶ Ego sum  
I am he/ whom ye seeke There yf criste was  
wyseste in chesynge/ the whyche chace aduersi-  
tees/ they ben moche soles that dispisen tribula-  
cyon and aduersytes/ and chesen worldly pros-  
perities that may not deliuer hem in tyme co-  
myng from the hondes of her enemyes y cru-  
ell fendis/ Suffre therē pacyently wyth cris-  
te here tribulacyons/ that thou maye take af-  
terwarde the crowne of lyfe in the blysse of he:

uen/ For sothely other wyse thou mayste not  
come to the blysse/ For the apostle sayth.

**E** Per multas tribulaciones oportet nos  
intrare in regnum celorum.

It sheweth vs as by many tribulacions to  
entre in to þy kyngdom of heuen/ He bringe all  
vs. þy suffryd æthe/ our lord Ihesus Amen.

**T**hus endeth this treatyse shewynge the  
yn. proffites of tribulacion. . .





**T** Here felowþ a compendious abstracte  
 translate into englyshe out of the holy rule  
 of saynte Benet for men and wyemen of the  
 habyte therof the whiche vnderstonde ltyll la-  
 ten or none / to þe entet þe they mape osten rede/  
 execute the hole relloll and the better kepe it  
 than it is / accordyng to the abyte & their strep-  
 te professyon / so that the welle of their soluyes  
 and better ensaple of that holy relyggon mape  
 be the sooner had and knowen.

**H** e or she þe is to be made hede or  
 souereyn in a monestary / in  
 whom all the hole congregacōn  
 in one acorde after god consen-  
 tyth / or els that the more parte  
 therof and sadder wyth god cōseyll chesith.

**W** han soo euer ony takyth by true elec-  
 cyon the name and dygnytee of an he-  
 de or souereyn in relyggon / they olone  
 to shewe in their dedys to their disciples the  
 doctrynes / that is to sey that all suche good de-  
 dys and holy that they teche / þe they first shewe  
 hem by their olone dedys rather than by theyr  
 wordys / And al thynges that they teche their



children<sup>2</sup> and disciples<sup>2</sup> to be contrari to god &  
their rule/lete her dedes shew openly suche thin  
ges not to be done so o y<sup>e</sup> themselfe be not fou  
de gylty & reprovab<sup>l</sup>e in their doctryne & ensa  
ple/g redy to see a lytill mote in their disciples  
eyen/ but a grete blocke or beame in their owne  
they can not espie/ but lete it lye styll. The so  
uereyns also shulde not dysmyle in punyssh  
met and chastysyng of theyr subgettes whan  
they offende/ but as sone as the synnes begyn  
to sprynge / forthwyth cut hem by by the rote  
by correccyon accordyng to the rule wythout  
acceptyng of any persone / Remembryng y<sup>e</sup>  
foles wyll neuer be corrected w<sup>th</sup> wordis. but  
rather by chastisment/ As ofte as any grete  
maters arn to be doon in the monestary/ all y<sup>e</sup>  
congregacō is to be callyd & to be enformed  
of hem by the souereyns / y<sup>e</sup> whiche olde to here  
the myndes of echone synghulerly/ for oft tymes  
oure lord shewyth to the symplest of the rely  
gyon a thyng that is best therfore. So shal be it  
what som euer shal seide of the  
subgettes/ see that it be doon wyth al mekenes  
and submyssyon of spirite & body/ And ther  
by the souereyn ouht to kepe well in mynde

the reasons or senynges of euery of theim/and  
to doo thereafter as can be founde best and proffi-  
table/ For it is a token of an vnwytty mynde  
and of a proude hert of theym that take their  
owne way only & counseyl. Also as it is ac-  
cordynge to a disciple for to obey his mayster  
soo it is requyred to the souereyn wylly & wa-  
relly and all thynges of the place to dispose.  
To other thynges of lesse charge the souereyn  
olwe to take counseyle of the senpours of the  
religion & sadder/ Soo y euery thyng is to be  
doone at any tyme wylth counseyle accordynge  
to scripture y seyth. Doo all thynges wylth  
counseyle/ & thou shall not repente after. Also  
here in thy mynde this synguler note that the  
heade or the souereyn wylth all the congregacon  
streptly be bounde to folowe the rule in euery  
poynte/ & that none of theim be soo bolde to de-  
clyue or departe therfro. So that none folowe  
the wyl of theyr owne mynde only/ but euer  
be redy to be reformyd. The subgettes also  
olwe to be ryght waze y they make no strife  
wylthyn or wylthout wylth theyr souereynes/ yf  
that they doo anone let hem haue the strept re-  
guler punysshment wylth y fere of god and in

keppinge the rule / remembrynge that the he  
de withoute any doloure shall geue a full streyght  
accounte oo day of all their Jugementes & by  
hauour to god at the feerfull daye of rekenyn-  
ge. ¶ Also let they wate that they trouble  
not their flocke that be comytted vnto them  
and that they dyspose noo thyng of the place  
vnyuersally as though they wolde vse them  
as their owne / the whyche is agens god ver-  
ly & p<sup>r</sup> veule. Therefore it is good that they at  
all tymes so behaue them in vertue. that all  
people may saye / soe such one is worthy to oc-  
cuppe this place and to haue this dignytee:  
Wherefore such olde not to be chosen thereto by  
their age / but for their vertuo<sup>s</sup> luyng and  
wysdom. chastytee and sobre dealyng. and also  
for their pyte and mercy the whyche they mus-  
te vse in all their dedes / that they the rather  
maye haue the same of god when somene  
they trespassse / See theise that they loue well  
their chyldren / and hate their synes / & in amen-  
ding of their maners and correccyon of their  
synes wysely to behaue them / For to moche  
in any thyng is nought lesse p<sup>r</sup> thei breke the

Bestell/of the which without discretion and  
pity they wolde haue taken of the rust/ Also  
they must see that they prouffye in theyr wer  
kys more than for to loke for worship / and  
euer to studie to haue loue rather of the sub  
gettes than drede/ doynge all thynges with  
discretion/ which is moder of all vertues/ co  
sidering theyr owne freylte where thorough  
of theyr subgettes the better they may haue co  
passion when someuer they trespass. Also they  
may not be presull vnrestfull or obstynate/ or  
to be jelouse/ or moche suspicynouse ouer theyr  
subgettes/ for thene they shall neuer haue rest  
to gyde in the relygion/ and euer kepe the rule  
Also the souerayn & the subgettes olde euer to  
flee Idylnesse y norissh of al synes & to be ocu  
pyed euer in vertu louyng god with all their  
herte of all theyr soule and of all their strength  
and theyr neyghbour as theyr selfe/ doynge euer  
vnto theym as they wolde be done vnto / dys  
pisyng theyrselfe. and folow crist by the crosse  
of penaunce. Also they must chastyse theyr body  
and flee the pleasur therof/ and to vse fastynge  
& refreshe the poore peple with dedes of mercy



goostly and bodely/ & medle lpyll wyth worl  
dly actes no thyng preferring aboue the loue  
of god/ wrath or decepte neuer to kepe in herte  
or to promyse any false praes/ keepynge euer  
charytee/ And vse neuer/ to swere leeste that  
by custome ye fall in periurie/ and sey euer the  
trowth in herte & mouth/ neuer yeldyng euyl  
for euyl/ but rather good for euyl/ doynge no  
wronge to any but for to suffre paciētly what  
it is done to you/ loue your enemyes/ & curse  
hem not/ & be redy to take persecucōn for a ryzt  
doyes mater/ neuer be proude or dronke nor  
muche etyng or slouthfull/ not grutchynge or  
bakbitynge euer puttynge your trust in our  
lord god. Whan y pe see any goodnes in your  
selfe/ anone put it to oure lord & not to your  
selfe. all thyng that is euyl ascriue to your  
selfe. Fere euer the daye of Iugement & the dū  
geon of hell/ despyrnyng wyth all your mynde  
& herte y euerlastyng lyfe/ & haue euer deth sus  
pecte afore your eyen/ & gyde euer your dedes  
wysely in euery houre/ And be certeyn y god be  
holdith them in euery place/ & euery euyl thoug  
ht that comyth to your mynde anone put it a  
waye by thynkyng of cristes passyon/ & shewe

theym by confessyon to your goostly fader/ &  
 kepe euer your tongue from euyl & shrewde  
 langage / & speke lytell & well / & euer auoyde  
 Bayn wordes and dissolute laughes & Japes  
 and be glad to here gode lectures and lyues of  
 sayntes with pryncer/ dayly waylyng your syn  
 nes & the synnes & Ignoraunce of the peple wyth  
 amēdes makynge/ The preceptes of your so  
 uereyn in all thynges obey lefull as to god &  
 fulfyll theym/ Loue euer chastyte/ & flee euer  
 enuy/ hatred & stryff/ & worship your elders/ &  
 fauour the yowg in all loue and drede of god.  
 Euer pray for your enmyes/ & or the sone goo  
 dwone be in perfyte peas wyth theym dayly to  
 your polber/ & neuer dyspce of the grete mercy  
 of god/ Doo thynges ben the Instrumētes of the  
 spirituell crafte & occupacōn y<sup>e</sup> whiche exerci  
 sis and won oure lord hath promysed to you  
 and ys that eye neuer salbe nor ere euer her  
 de nor colde euer in to mānyes herte ascende y<sup>e</sup>  
 whiche to al his louyng seruātes he hath ordi

Bedpence is a grete Vertue (dened amen)  
**O**btayne done without grutchyng or taryenge  
 It is the fyrst steppe vnto mekenes/ & it is ryg  
 ht sp<sup>er</sup>goun<sup>32</sup> & nedefull to be had for all peple &

namely for religyous persones. True obedie:  
cers as sone as thei be called or comaundid of  
theyr souereyn/anone after þ word seyd/they  
be redy wyth all gladnesse to doo the dede so co  
maundid/settyng asyde all other thynges vn  
done & thei oþone wyll in euery poynt/and þ  
wyth all quyknesse of herte & body for drede of  
our lord. Wherfore he callyth such a lyfe/ a  
strect waye to heuen/and not a comyn waye  
where spiers take her oþone wyll/& he not vn  
diz the pocke of obedyence to any other/ Wythou  
ten doubte trew obedyencers folow surely oure  
lord & his wordes where he seyth/ I come not  
in to this world to do myn oþone wyll. But  
the wyll of myfader the which sent me/ These  
this obedience is greely acceptable to god and  
swete to al cristē peple whan it is done quikly  
and wythoute grutchynge or frowarde cōte  
naunce in worde or in herte/ Our lord loueth a  
thyng done vnto hym cherefully in soule/and  
suche obedience done to the souereyn/ is done to  
god & for god as he seyth hymselfe. If one o:  
bey wyth grutchynge either in worde or in thei  
herte fulfylling the comaundement of theyr so

uersey/ yet it is not acceptable to god/ the whi  
che beholdyth the herte euer & the wyll of the doer  
therof/ & he shal haue noo grace but rather pay  
ne ordeined for grutchers without he amede hi

**A**S for silence doo after the cheyf prophe  
te of god dauid where he seyth in y<sup>e</sup> sau  
ter/ I haue seyd that I shall not offen  
de in my tongue/ I haue put a keepyng to my  
mowth/ & am dympe and therewith made me ke  
& silent/ In moche speche as it is writen/ syne  
can not be auoyded/ also in y<sup>e</sup> polber of the ton  
gue is deth & lyfe / As it accordith to a mayf  
ter to speke & teche. so it behoueth the discipule to  
here & be silent/ wordes of vnclennes/ voyde or  
meuyng to disolucyon or to laughter ben  
dampned by the rule in ony place to be had/ &  
it is comaundid streptly by the same/ none to be  
so bolde to open their mowth in suche maner of  
talkyng/ Also silence is to be kept by the rule  
at all tymes & sprituelly at nyght after com  
plyn. and noo licence theise is to be gyuen to  
ony for to speke but oonly to officers/ or to  
them that grete nede causith to speke with sad  
nesse & honestee/ & silence also is to be kept at



all refeccons and meles & in other places / &  
at other tymes fpecyfyed by the rule / Vt they  
be fowde ony gylty in theis premyfes thei ouzt  
to be punysshid ftreptly and greuoufly.

**H**owll high hymfelfe. fhall be made lowe  
and he that mekyth hym felfe fhall be made  
high / In thys is fhewid that exaltacyn is y  
doughter and mygh of kyne to pryde whiche is  
mortall / Vt we howll attayne and come to the  
feyth of perfyte mekenes the whiche howll brin  
ge vs to the honour of heuen in body and foule  
lete vs lyft vp our herte & mynde vnto heuen  
by y fcale and lader of Jacob defcendynge wpyth  
the angels from ony exaltacyn / and clymme  
vp to theym by mekenes & humyliacyn. The  
fyfte fteppe of thys ladder afcendynge by me  
kenes to heuen / is to be euer aferde of god and  
of your fouereyn / and not to be forgetful / bein  
ge in your mynde furely all thynges that god  
hath comaundyd you to be done and your rule  
and how they y contempnyth god & hys pre  
ceptes or the rule fhall goo to hell / and to thym  
that loue & drede god & kepith his comaunde /  
mentis is ordeyned Joye euerlaftyng. Our e

Forde in every place befolowth the dedes & thoug-  
htes of every creature/ and y<sup>e</sup> angels ben redy  
to shewe to the trynitee dayly the gode dedes of  
eche good creature. ¶ The seconde stepp of  
degree of this ladder of mekenesse is whan  
one hath no wylle to fulfyll theyr owne wylle  
or desire/ but onli to folow crist/ y<sup>e</sup> seith I come  
not in to the worlde to do myn owne wylle but  
the wylle of my fader that sent me. The iij. de-  
gree is whan one subdewyth & meketh hym  
selfe for god lowly to their souereyn/ folowyn-  
ge crist/ of whom the apostyll seyth/ Ihesus  
was made obedient vnto deeth of the crosse.

¶ The iij. degree is whan one can suffre  
wylth all obedience & pacyence all Iniuries:  
Wronges/ wordes of rebuke & suche other done  
or sayd vnto them/ & to take hem gladly for  
goddys sake their lyfe enduring/ For y<sup>e</sup> gospel  
seith/ he y<sup>e</sup> cōtynueth to the ende/ shall be sauff  
The v. stepp of this ladder of mekenes is/ y<sup>e</sup>  
whā al euyl thoughtes that come vnto their  
herte or to their mynde & their synes a fore bid  
& not confessed/ y<sup>e</sup> they wylle theise open meke  
ly to theyr souereyn wylth repentaunce/ For it  
is wryten/ shewe

thy wayes of thy lyfynge to our lord & trust  
in hym & in his mercy. for he is al goodnesse &  
pitiful/ & redy is to foryeue thy trespace & syne  
yf thou wylt knowleche it wyth repentaunce &  
amêde. ¶ The vi. degree of mekenes is whan  
one is well content wyth symple araye or ha  
bite/ & is glad to be set lytill by & to be take as a  
drudge or outcast of the religion / & to be euer  
redy to doo al thynges that is bodey hym to  
doo Juggynge him an Ioyll seruaunt and vnwor  
thy to god and man / ¶ The vii. degree is yf  
he shew in dede hymself not oonly wyth tongue  
but also wyth all the inwardes of his herte &  
by outwarde behauour the lothliest & the vilest  
of all other / sayeng wyth the prophete / I am a  
worme & noo man the reproof of peple & abiec  
cō/ lord I thanke the that y hast mekide me so  
that I may the betez lerne thy cōmaūdementes  
¶ The viii. degree is yf that he doo no thyng  
but as the comyn rule of the place and holy  
ensample of his senpours doo shew vnto him  
in our lord. ¶ The ix. degree is yf one kepe  
his tongue in al silece to the tyme he be cōmaū  
did to speke/ or els that he be askid a questyon.

**T**he x. degree is yf one be not lyght and re-  
dy to laughter or to dissolucyon. It is wryten  
a folke wyll exalte his voyce in laughter.

**T**he enleuenth is for to speke euer softly  
wyth sadnes/ & mekely & wyth feble wordes  
groundid vpon reason and godly/ It is wryten  
The wyse man is knowen by hys wordes.

**T**he xij. degree is whan one not oonly in  
hismowthe but aswell in his body shewyth  
mekynesse to all that beholde hym/as in al his  
dedes/in chaptour / in chyrche. in garden/ in  
felde. sittynge walkynge or standynge . & his  
bede enclynnge/ and his sight to the grounde  
shewynge hym selfe every houre gylty of hys  
synne . haunynge euer suspect for to be brought  
to the ferefull Iugement of god sayeng thus  
wyth the publycan. Good lord I a synner  
am not worthy to lyfte vp myn eyen to heuen  
who som euer hath ascendyd al thise degrees  
of mekenesse shall anone haue the charyte of  
god perfytely yf whych theie puttyth alwaye  
all drede in suche thynges/ the whych he dyde  
afore wyth drede/ and also doth theie al his  
actes of accustome as it were naturalle to



hym cherefully / & wpythoute labour & that not  
for the drede of hell he dooth it. but for feruent  
loue y he hath to god by a custome & deylte of  
of Vertue y wpyche grace is geuen of y holy.

**H** gooste

**N**ow the seruyse of god is to be doone at  
his holores acordyng to the tyme / is shewid  
in the hole rule distynctly by chaptours where  
it is noted in y ende. y euery weke begynnyn-  
ge on the sonday shal be songe the hole saluter  
of dauid wpyth anthemes & other appropried  
therfore / & finally it is so of vs to doo in regar-  
de of holy faders afore tyme y dide deuoutly  
rendre & say euery daye of the yer y seyd hole  
saluter as we rede.

**S**yth it is so that our bilene is that god  
is presente in euery place & beholdyth at  
eche holore both the gode & the euyl / theñe it is  
to truste wpythoute ony doubt y moche more  
whā we be occupied i his seruyce in y chyrche  
or ony other holy place / wherefore he is to be ser-  
ued in drede by the counseyle of the prophete / &  
wpyself remēbring his presence with innume-  
rable angels / the wpyche ben they? surely at

depryue scrupce/ and lette vs euer soo syng and  
saye that our mynde accorde to our Voyce and  
the sentence/ of the dyctee. Amen.

**I**f we shulde make ony suggestion to a  
state temporall/we wolde not presume  
to doo it but with mekenes & reuerence/ the  
holde moche more owe we to oure lorde god  
with all mekenes and clenness: deuoutly to  
make our prayer and supplicacion & that not  
in haste and moche seperge. But in clenness  
of the herte & cōpuncion with wepyng/ & we  
may the rather be heard in our prayer & petycōn

**O**f the eleccyon of the deanes & offycers  
of the religyon and of theyr good lyfe/ &  
of their charges/ by the whiche the souerayn  
maie in partie be discharged. And hold they  
owe to be chosen for theyr good lyfe/ theyr let  
nyng and wysdom/ And hold they shal be cor  
rect and blamed/ and also depryued if they amē  
de not after theyr default/ And hold that othe  
r better disposyd shall occupye their place. and  
soo other offices/ and also in what maner they  
shall slepe in their clothes grow.

And holw offenses and finnes grete & lesse  
dyuersly obben to be corrected/ And holw y so  
uereyn olwe to be dilyget aboute suche as a go  
ode leche or phisicien in all charite & prayer.  
And also holw they that oft haue ben corrupt  
& correcte wyll not amende by noo punyshe  
ment regular. that prayer to god & good exhor  
tacyon is theie euer to be had vnto them. If  
they wyll not dispose theim so to be reconsiled  
& to take grace. holw that theie they shall de  
parte from the congregacyon lest that suche  
a moreyne shepe/ empoysen and infecte the re  
sidue of y flocke. And also holw those y ones  
by theire olone foly goone out of the religyon  
ben receyued agen. And holw childern nouwces  
ary to be chastised. al thys afore wyrtten ben or  
deyned afore by saynte benet in y complete rule  
in seuerall chapitours full breuely.

**T**he cellerez of the place is to be chosen  
of the congregacyon suche one that is  
wyse quicke well condycyoned & sobre  
not prowd impacient not trowbelo9 ferefull  
nor large/ But euer dredynge god/ beyng as a  
fader or a louyng moder to. al y congregacō

**T**hey must haue grete laboure & thoug:  
ht for all them/doyng noo thyng wythout y  
cōmaūdement of the souereyn/the whiche agre  
yng to god and the rule is euer to be kept/ soo  
that they cause not ony of the couent to grut:  
che or be heuy/ Vt cace be that ony aske a thyn  
ge vnreasonable/pet they olwe not to dysdoyne  
suche one or dyspyse makyng them heuy w<sup>th</sup>  
theyr cōtēnaunce or answere/ but reasonably  
wyth all mekenes and cheyrfull cōtēnaūce  
in softnes of spiritte denie their petycōn. This  
sayd charge is dredefull and also meritorio<sup>9</sup>  
for the apostle seyth. He or she that mynyss//  
trith wel/ shal haue grete rewarde & crollned  
in heuen. Morouer theyr charge is to see dili  
gently and well to the seke/ and to Infaūtes.  
to strangers and to poore peple/ Remēbring  
that wythout doubte/y they shall geue a streyt  
rekenyng and accompte for all theys/and for  
the leest thyng in theyr office myskepte or mys  
pendid atte ferefull dape of come/ All the Be:  
sels of y place they olwe to kepe well/in that  
aswell as though thei were the sacrate Besels  
of the alder/ Noo thyng they shulde doo nec



ly gently/ or to be couetous or ouerlarge or  
prodigious/ but all thynges to doo mesurably  
wth discrecyon & after the comaundement of  
the souereyn/ And specially in thys offyce thei  
must haue mekenesse/ & when they haue not  
the thyng that is askyd of theym/ theie at le-  
est to geue an esy & gentill answer/ For it is  
writen a soft & esy answer is a loue ony pest  
The refresshyng and fode that is to be geuen  
to the couent or congregacyon is to be done e-  
uer without grutchyng or tarpeng so that thei  
haue noo cause to compleyne for the minystra-  
cyon/ All thynges is to be askyd in delibou-  
res/ soo that none be troubled or made peny-  
in the housholde of our lord.

**E** Or the other stuff of the monestary and  
besture of the couent wth other necessa-  
ries/ y<sup>e</sup> souereyn olde to prouide suche officers  
of whos lyf & good maners he and other may  
be sure for the keepyng therof & gaderyng of the  
same/ and for delueryng of hem to theym y<sup>e</sup>  
haue nede/ Of the whiche stuff the souereyn  
shall haue wrytyng/ wherby he maye deluee  
the perels to the offycers as they chaunge/ so y<sup>e</sup>

it maye be well knowen what is geuen and  
what is receyued/ Who so euer negligently or  
fluttiffly entretyth any thyng of the place / a  
none be they rebukyd & punysshyd/

**T**he grete vice & syn of properte in rely-  
gion is namely to be cutte awayne by y<sup>e</sup>  
rote/ Presume none in relygion to geue any  
thyng or to take wythout the wyll & commaun-  
dement of the souereyn/ nor it is leffull any to  
haue a thyng to theyrself propre/ not as moche  
as their owne body/ or to haue their owne wyll  
in their power/ All thynges to them necessa-  
ry is to be had of the souereyn accordyng to  
their nede not acceptyng any persone more  
than any other but accordyng to nede & in fir-  
myte/ And all thynges must be comyn<sup>e</sup> emō-  
ge theym accordyng to the lyfe of y<sup>e</sup> apostles/  
None presume to saye such a thyng is myne  
Vf any by fownde gylty in thys Benemouse  
offence of properte/ let hem thowes or thries  
be correctyd if they doo not amende/ see theie to  
to their chatysment/ Vf at any tyme one ne-  
de a lytell thyng / thanke be our lord and saye  
be euer. Deo gracias not sayng soye that any  
bñ

other that nedeth hath / that pite is shewid by  
pon hym / And he that hath such pite shewid  
by hym shal not therof be proude by cōtenaū  
ce or by worde / and thus shall all the cōgrega  
cyon be in rest and charite / and grutchynge  
laid a syde / the which is perilous to be had ey  
ther by worde or by gne / Vt ony thezin be foude  
culpable anone put them to strept disciplyne

**A**nd the one be lesy to serue other: & none is  
to be excusid fro y dressing bord of y ke  
chyn / wythout they be seke or other wyse occu  
pyed for y cōmyn well. In such meke & low  
seruice is gotten grete mede / charite and rebwar  
de / and whan they shall departe wekely from  
the kechyn by cours / they owe to make al thyn  
ges clene at theyr departyng / and y clothes y  
the couent hath spild with theyr handes or fete  
they shall delouer clene also wyth all mekenes  
And moreover theyr owne fete they shall ma  
ke clene in theyr departyng. and delouer al the  
nappe and clene clothes to the celerer. Suche  
seruytours by y rule may take a lytyll refres  
shing of mete & drynke afore high dyner / for  
by cause of their attēdaūce & seruyse at y same

**G**rette attendaunce is to be had aboute se:  
ke perſones aboute all other thynges: as  
though it were to criſte hymſelfe/ the which  
doutleſſe is ſeruyd in them that is ſeke/ as he  
ſeyth hymſelfe. I was ſeke and ye viſited me  
and that ye dide vnto the leſt of them that  
were ſeke. ye dide it vnto me/ Wherefore thoſe  
that ben ſeke ſhulde conſidere that ſuche ſeruyce  
is doon to them for the loue & honour of god  
and therefore they ſhulde be righte ware to cau  
ſe any heyneneſe to theiſe ſeruytours by any  
ſupfluite or vncurtes demenour. Not for thy  
for theiſe ſekenes they olde pacely to be ſuf  
ficed/ for of ſuche is gōton grette reward hereaf  
ter in heuen. The ſouereyn may not be negly  
gent to the ouerſyght of ſuche ſeke perſones  
ſerchynge wel that thei lacke noo helpe or com  
forte/ or any thing that is neceſſary for them  
as is waſſhing bathynge and medicynes ye  
uynge as oft as nedeth/ and to ſuche is graun  
tid by the rule for theiſe ſooner amēdement for  
to ete fleſſhe. ſo y after theiſe recouer thei abſteyn  
in any wyſe therfro. Prouyde alwey y fa  
uour be had to Infantes/ ſeke perſones & aged.  
bin



**A**ll refeccones and meles/ redyng &  
lecture must be had/ And the reader after  
the masse on the sonday shall entre/ and hum-  
bly desire of all the congregacyon to pray for  
hym makynge a crosse in his forhede / for the  
euill spirite of pryde and other/ and after the  
blessyng geuen begyn to rede/ and all the tyme  
of refeccon or meles/ none to be soo hardy to  
speke/ but to kepe high silence as speche noys  
or other wyse preuy or aperte/ hold be it the so-  
uereyn maye a lityll speke of the processe that  
is rad or of other for edefieng of his ghestes  
or of other that here hym/ and not els/ Also y  
congregacion shal be set up of al thynges ne-  
cessary to theym at that tyme/ so that none ha-  
ue nede to aske ony thyng/ Vt case be y suche  
nede befall/ these signes must be Vsid and no  
speke/ The reader maye afore his lecture take a  
lityll refeccon that is callyd mixtum/ yf ne-  
de be for by cause of his redyng atte mete/

And suche orde to rede euer/ the whiche by  
theyr redyng may best edyfy the hearers/ And  
the same is to be obseruyd in all synngng and  
redyng in the churche or in prechyng/ and that

to be done in mekenes/sadnesse and drede.

**H**e foloweth in the rule of the mesures  
of mete and drynke/and what holdres  
after the season and tyme of the yere/the  
congregacyon shall take theyr repast and me  
les/And also how the souerayn must soo tem  
pre and dispose all suche thynges wyth other  
so that the soules of his subgettes may be saaf

**O**f the scrupce of god as sone as is her  
de ony tell or token /all thynges set asy  
de the couent olde to come in all godely haste  
and relgyously thereto/For noo thyng olde  
to be preferyd before the scrupce of god.

And they that come late therto/shal not goo  
to thei<sup>r</sup> olde place in y<sup>e</sup> quere/but to the place  
assigned for suche late commers/to theyr rebu  
ke penaunce and amendement. How they shall  
be punysshid that come late to meles/and of  
theyr sequestracyon from the feliship/ and of  
theyr etynge alone in penaunce after other / the  
rule whiche his <sup>140</sup>expositour dooth specifye/

**U**ho that fayle in psalmody/respone/an  
the mes or lessōs yf they meke not theyr  
selfe openly afore all the congregacō/as put  
tyngē theyr hēdē dōlōne to the grounde or other  
wyse by the rule for a satysfacyon/els they  
must haue afterwarde more largeliez & greter  
penaunce for theiṛ offence/And children euer  
for theyr trespase must be better

**W**ho that euer in his laboures /as in the  
kitchyn.in celary/in the gardyn or in any  
other occupacyon offendyth or brekyth any  
thyng/ or els lesith and wyll not knowleche  
his offence to the hēdē and souereyn or to the  
congregacyon/they olys to haue grete penaū  
ce yf it be openly knowen the offence/yf it be  
not knowen but oonly to hym selfe/thenē let  
hym shew it bi confessyon to the souereyn or to  
his goostly fader and take his penaunce.

**I**lilnesse is the enmye of y soulē/Wher  
fore lyke as the couent ben occupied cer  
teyn hollōres aboute the seruyce of god/soo cer  
teyn other hollōres ben thei occupied in redyng  
and studyng of heuenly thynges/ and in labou

res wyth theyr body in thynges that is good  
and necessary to them or y place/ for theſe thei  
ben very religious whan thei thus folowe ho  
ly fathers and doon as the apoſtles dyden.

**I**n the tyme of lent echon by theyr ſelfe ha  
ue the bible/the whych they olve to rede  
complete and hole beſyde theyr ſeruyſe/ and the  
ſeyde bible is to be deluered vnto theym at the be  
gynnyng of lent And the ſerchers of the  
religyon olve to ſee warly aboute y they be  
occupied in lecture therof ſonday and other/ &  
not aboute fables/ Japes or ſluggiſſhenes.

Yf any be ſuche foude/ ſee that they be ſpoken  
vnto ſharply ones or wytes/ & yf they amen  
de not theyr wyth/ let theym be correct/ ſoo that  
all othez maye be ware by theym If they be o  
ny ſo ſlouthfull or necliggent that they maye  
not or wyll not be occupied in redyng or holy  
medytacyon/ theſe let theym be aſſigned to o  
ther occupacyons to doo/ ſo that they be neuer  
vnooccupied in vertu/ If they be ſeſke or feble  
for age/ theſe ſuche an occupacyon is to be  
put vnto theym y they maye alwaye wyth/ &  
not to be ydyl by y discrecon of the ſouereyn.



**H**olbe it that a religious persone olbe  
every tyme to kepe lent/ yet for by cause  
that fewe haue thys Vertu/ therefore we aduise  
and counseill seyth saynt benet all of the rely  
gion. Spiritually theys xl. dayes of lent to ke  
pe in all clenness of lyfe/ and to put vtterly a  
waie all theyr neclygences and olde custome  
of synne/ and theie more spiritually to gyue  
them to prayer waylyng and wepnige/ redin  
ge/ and abstinence in mete and drynke/ wyth  
drauyng somwhat of theyr takynge in me  
te and drynke other wyse than they did afore  
and that wyth good wyll offerynge it in his  
mynde to god and to the poore peple.

And to wythdraue some what of slepe and  
speche and wanton behauour

And as for abstinence of mete and drynke  
it olbe to be don wyth the consente euer of the  
souereyn and the helpe of prayer.

For yf it be otherwyse don/ it is to be taken  
of presumpecon and vayne glory/ and theie  
it hath noo mede. .

**N**o thyng is to be spoken in the churche but prayer/ And after that ony seruice is there don/ all they olde to departe wyth silence and lowe reuerence don to god/ Vt ony after woll praye of deuocyon/ none shall let hym by theyr noyse or ony other vncurtseys delynge/ and theise such olde secretly to praye wyth deuocyon and not on high. But weppynge for his synnes and the Ignoraunce of the peple and theyr synnes wyth all meke intencion of herte and soule. All other not soo there ocppyed olde to a boyde.

**A** strangers or ghestes ary to be receyued for god & as god. For here after they shal here hym saye to them/ I was a straiger & ye toke me In/ and gaue me mete & drynke and lodgynge/ and soo of othe dedes of mercy/ Every persone is to be honourid for the ymage of god/ theise moche more those that ben of cristen religion and that comen for god/ Whar euer it is sheldyd that a stranger is come/ anone the souereyn or his bredery shulde

quykly goo to hym wyth all charyte/ and af-  
ter theyr prayer togider made and knyght togi-  
der in goddis peas/ kysynge togyder and salus-  
tyng other/ wyth after refresshyng them wyth  
mete and drynke and other necessaryes to their  
polver/ redynge amonge the labours of god to  
theyr edyfyng of soule/ The souereyn may bre-  
ke his mele for a stranger wythout it be a spi-  
rituell fastynge daye/ and thence he olbe not to  
breke it/ The breder may not breke ony faste  
for strangers. Also the souereyn wyth the cō-  
gregacion shulde wyth all mekenes folow ou-  
re lord / and washe the fete of the strangers say-  
enge certeyn prayers/ for in them and poore  
folke is to be had diligēt watche and cure/ for  
crist in them is surely receyued/ The y is asyg-  
ned for such geftes or poore folke to gyue  
vnto them necessaryes. shulde drede god gretly  
and haue mekenes and pacience/ and doo all  
thynges wyth wysdom/ and silence euer fulfil-  
lynge the souereyns cōmaundement/ & whan they  
ony other mete or see/ they olbe to enclpne me  
help and salute them departynge wyth silence  
**N**o wyse be it leefull to ony broder to  
take or receyue of fader or moder ony

letters. tokens or yestes/ or els to see hymself  
or to geue ony without the wyll and comaunde  
ment of his hede and souereyn/ the whiche had  
he theise maye receiue them/ not forthy the soue  
reyn after may geue such stuff to such as it  
shall please hym and he that it was sent vnto  
shall take it in worthe & cherefully/ in that an  
other hath/ it lest that occasion of grutchin  
ge inwarde or outwarde be geuen to the by thy  
goosly enmye.

**O** Lothynge to the couent and habyte is to  
be geuen accordyng to the hede of the yere  
or to the coldeynes of the countre that they dwell  
in lasse or more as need is/ And the soue  
reyn must haue cōsideracōn therof/ and to bye  
such cloth that is made in that countre or prou  
ynce of the vilest and lyghtest pryce/ And  
as oft as they shal take newe/ theise to rendere  
vp the olde for the vse of pore peple / Of other  
thynges necessary for theyr body daye & nyght  
in wynter and somer and of theyr celles and  
lodgyng and of their behauour in them with  
other/ the hole rule certifieth. And how the soue  
reyn shal dyligently serche that they lacke no



thyng to theym necessary/soo that all occasiō  
of grutchyng or for any thyng wekyng  
or for any thyng keepyng/haue no place in y  
relygion/euer remembryng the wordes wy-  
tyn in the actes of the apostles where it is se-  
de that it was distribute & deluered to echone  
of theym as theyr nede required.

**T**he borde or table of the souerayn is to be  
garnysshid wyth pilgrymes or ghystes/  
And whan there ben felw strangers/ the soo-  
uerayn maye call vnto hym some of the brede-  
ren / so that parte of the senpours be left wyth  
the couent for theyr alye and disciplyne.

**W**han any comyth from the worlde to en-  
tre in to religion/a light or soden entree  
is not to be graūtyd. but for to doo after the a-  
postle. preyng the spirites/ yf they be of god  
yf cace be that such one be abydyng in hys  
purpose/and fōude pacyent for any Iniuries  
done vnto hym/or for delapeng of his entree  
& such other theise after iiii or v. dayes may  
be graūted vnto hym entree/abidyng after by

certeyn space in the ghestys chambre/ and after  
in the cell for nouices/ theyr to be for a tyme in  
prayer and medytacyon/ and for to ete and  
drynke.

And a senpoure of the relgye/  
on is to be assigned vnto hym/ the whych is  
apt to gete sololes to god/ the whych shall see  
vnto hym warely and bysely that he be vertu-  
ously occupped/ sekynge our lorde by prayer/  
and to folow hym by okepyence and suffryng  
of reprevues/

All the hardnesse and  
sharpnesse of the ordre is to be tolde hym pla-  
ynly/ by the whiche he must goo to heuen.

And yf he promyse to contynue and to be  
stable in his purpoos. the after two monethes  
thes/ the rule shall be red hole by ordre vnto  
hym/ and thus it shall be seyd vnto hym.

Beholde here the laste bndyr whych thou  
must forelaboure and fyght/ Vt thou thyns  
kyt that thou maye kepe it come in/ and yf  
thou may not goo/ free ayen where it plesith y  
yf he yet contynue by hys promyse the he be  
shall be brought ayen to the nouices cell to be  
preued ayen and yet ayen after in all pacience

⁊ theñe after fix monethes the rule ayen shall  
be red vnto hym/soo that he may well know  
wherefore he entryth in to relpygon/and yf he  
cōtynue styll iiii. monthes after/yet not for  
thys y rule ayen shall be red vnto hym/ And yf  
he promyse theñe vtterly to kepe all thynges  
that is so ofte red vnto hym and to be obediēt  
theñe atte firste shall he be taken in to the con-  
gregacyon/knowlechyng theñe that he is bou-  
de to the law of the rule/and theñe after he may  
not departe for y monestarye/nor excuse him  
but that he is vnder the yocke of y seyd rule to  
his deeth. ¶ Theñe whan he is admyttid  
and taken in to the chyrche to be professid afo-  
re all the peple/there he shall promytte of his  
faythfulnesse and amending of his maners/ ⁊  
there vpon make his obedience afore god and  
his sayntes/the whiche is to be done with all  
his mynde and herte lest that he mocke our  
lord god to his dampnacyon/Of his promp-  
se and profession he shall make a peticyon in  
wrytynge to god and to all sayntes/ whos re-  
lykes ben in that chyrche and to the souerayn  
assygned thereto/the whiche he shal wryte with

his owne hande/ or els an other of hym requi  
red yf that he can not write / & marke it with  
his owne sygne/ the whiche he shall put vpon  
y<sup>e</sup> alboter afterwarde w<sup>ith</sup> his hande. & sepe cer  
tain prayers therew<sup>ith</sup>/ And after this he shal  
fall downe prostrate at fete of the couent / pray  
eng them to praye for hym/ and after thys he  
shall be nombred for euer/ and named for one  
of the congregacyon/ Suche stuff that he hath  
not yeven before to folke y<sup>e</sup> ben poore or other  
wyse openly shall he/ the<sup>re</sup> yeven to the mones  
tary/ noo thyng reseruyng vnto hym selfe. for  
after that tyme he maye haue noo propriete/ not  
as moche as his owne body/ And whan in y<sup>e</sup>  
churche he shall doo of his secular arraye and  
be cladde with the habite of the place/ those that  
he putteth of shall be kept in the Vestuary/ le<sup>st</sup>  
est that the enemye the fende perswade and cau  
se hym after/ the whiche god defende for to de  
parte from the religon/ and the<sup>re</sup> he must haue  
his secular clothes ayen/ and put out for euer  
But his petcyon in wyrtynge that he put on  
the alboter in his firste entree/ ought euer to re  
maine and to be kept in the monastery.



**E**f a man of worſhip offre a yong childe  
his ſone to god and to the religion. theſe  
ſhall he or his frendes make the peticon as it  
wryten afore for him With Writynge/ and theiſe  
offryng wyth the hande of y<sup>e</sup> childe/ the which  
ſhall be rollyd togider in the pall or in the to:  
well of the alder/ Hold poore children and  
ſeculer preſtes/ & hold mounkes ſtrangers olde  
to be receyued/ and of the ordynacon of preſtes  
& of dekenes wythin y<sup>e</sup> ſelfe religion is ſhelld  
folowynge in the complete rule by large pro:  
ceſſe/ the which I paſſe ouer for the grette chan:  
ge that is in that religion and the length.

**W**han euer the brethern mete togider/ the  
yonger ſhall meke hymſelfe / deſirynge  
the bleſſynge of hys ſenpouſe/ And whan ony  
ſenpouſe comyth at ony tyme before hym/ he  
ſhal ariſe and geue place to ſytte. and the ſayd  
Yonger ſhall ſtande tyll he be comande to ſitte  
Yonge children of the religion both in churche  
and at table & elſwhere ſhall kepe theiſe place  
after theiſe age in religion/ and they ſhal haue  
ouerſeers. techinge theym & geuyng diſciplin:  
ne/ tyll they come to the age of vnderſtodyng.

**U**n the gate of the monestary an aged  
persone wise and well manerd is to be  
assigned/the which can take an answere wit  
tely or a message/ Whose good disposicion  
woll not suffer hym to wandre aboute or to  
be idle / The which broder olbe to lodge nigh  
the gate/soo that strangers that come maye  
euer fynde hym redy / of whom they shall take  
an answere/ And whan someuer any knoc  
keth at gate or els that the poore peple crye.  
anone he shall sepe. Deo gracias.  
cherefully .and gyue theym an alonswere co  
fortably in all mekenes and softnesse and dre  
de of god/ The which broder portar shall  
haue helpe of an other yonger broder yf grete  
nede requyre. Suche a monestary is to be  
sette in such a place where all thynges neces  
sary soone maye be had/so that the couent nee  
de not to passe the boundes of the clausures  
therof/the which yf they did/shulde be peryll  
for theyr soules/Saynt benet woll that the ru  
le be red effectuely oftymes in the yere afore  
the cōgregacōn/ for by cause none of hem shal  
pretende Ignorance or any excuse.

**W**han ony of the brederen must doo a Jour  
ney without the clausure of the place af  
ter licence had he shall comende hym to the pra  
yer of his souereyn/and euer at last oryson in  
the scrupse of god/shal a prayer be sayd for hi  
and all y is absent/And the dape that they co  
me home apen/they shal lye prostrate all the scr  
upse tyme/ & desyre the couent to praye for theym  
for theyr excesses done in the iourney/as in spyg  
ht/beryng of ony vanytees/ or euill thynges  
oz ony boode wordes/And they shall not tell  
ony thyng y they sawe oz herd in theyr iourney  
for it is a grete meane to y destruccō of suche  
a place of religyon/ And he that presumpt  
to doo the contrary or to goo oute of the clausu  
re of the monestary to ony place/ thought it be  
neuer so lytil wythout comandement or licēce  
of the souereyn/olde to be streptly punysshyd.

**I**f ony greuousse oz impossible thynges  
be put vnto abroder of his souereyn to  
doo/he shall wyth all mekenesse and olediece  
take the comandement vpon hym: Of cace be  
that it passe his power in ony wise to fulfill  
it: theie wyth all lowlynesse he shal tell it to

his souerayn/ and the cause of impossibyltye.  
And yf case be the souerayn contynell in his  
sentence & wyll/ theie the broder olde to know  
that it is to hym right profitable yet to obeye.  
puttynge his trust in the helpe of god/ Whiche  
woll not forsake all theym that truste in him

**A** The one shuld beware y he excuse not or  
defende an other in ony cause though al  
he were neuer soo nygh to hym of blode/ For  
of it lightly wolde growe grete occasion of  
sclaundre to the religon/ Who y is founde falsly  
in this trespase olde to be punysshid greuously

**I** T is ordeyned also that it is not lefull  
to ony of the couent to punyshe or to bete  
an other of the same/ but such one as the so-  
uerayn hath geuen power vnto/ Those that of-  
fende openly/ must be reprevyd and punysshid  
openly/ that other maye be the rather aferd to  
offende/ Children to the xv. yere of age shall  
stande euer vnder streyt albe and diligent dis-  
cipline/ & all thynges er to be don vnto theym  
mesurably with discrecyon and reason/ & vnder  
the comandemēt euer of the souerayn/ And  
he that otherwys dooth/ shall be correct wyth



reguler disciplyne/for it his written in the gos-  
pell/All thynges that ye wolde y other shuld  
do vnto you/do ye it to theym/ and that ye  
wolde not haue done to you/do it not to theym

**O**bedience is not oonly to be geuen of al  
the couent to the souereyn/ but also echon  
to other must obeye/ knollyng that by y way  
of obediece thei shall come vnto heuen. Whan  
the comaundement of the souereyn is don  
by the subgette /saynt Benet woll that he shal  
that/ y euer the yonger in religion obeye theyr  
senpours in all charite/ dylgence & mekenesse  
Who y woll not must be correct/ Vt ony bro-  
ther be blamed of his souereyn for ony cause/  
though it be right small/as soone as that he  
knollyth that his souereyn or his senpou is  
grieved wyth hym or twobled though it be  
right litell/anone he olbe to fall downe pros-  
trate at his feet/so longe to the tyme he that  
is grieved be satisfied & plesid for his humilia-  
cyon. Vt ony dysceyn to do thys/ let hym be  
punysshid on the naked body/ and yf he be ob-  
stynat/ put hym out of the monestary.

**A**S there is an euill zeale / loue or affec-  
cyon / the whiche departyth one from god  
and bringyth hym to hell / soo there is a zeale or  
affeccōn the whiche departyth one from synne  
and bryngyth hym to god to euerlastyng lyfe  
the whiche is to be had in religion in all fer-  
uent desire / for by it echone gladly woll reue-  
rence other and echone suffre other for ony in-  
firmyte or condycion / and that wyth all pa-  
cience / and moreouer echone be glad wch can  
best make hymselfe and to be obedient / neuer  
folowynge that thyng the whiche he demeth to  
be profitable oonly to hymselfe / but moche mo-  
re that thyng that is profitable for other.

Echone shalbe charite to other as bretheren in  
all clene & chaste loue / dredynge euer god / and  
louynge theyr souereyn in charyte vnfeyned.  
preferynge euer goddis cause and mater afo-  
re all other / the whiche woll brynge hem all to  
gider to reygne in the lyfe / the whiche is eter-  
nalle.

A M E N.

Explicit.

**I**f your charite praye for the transla-  
tour of thys sayd treatyse /

**T**hus endeth this present booke composed  
of diuerse fruytfull ghostly maters/ of which  
the forseyde names folowen to the intent that  
wel disposed persones that desiren to here or re  
de ghostly Informacōns maye the soon er  
knowe by this lityll Intytyleng the effectis of  
this sayd lityll Volume/ In asmoche as the bo  
ke content of this lityll booke is not of one ma  
ter oonly/ as here after ye maye knowe.

**T**he fyrst treatise is named Orolgium  
sapiencie wyth viij. chapitours folowynge/  
shewyng viij. poyntes of true loue of euylas/  
tyng wisdom

**T**he seconde treatise sheweth xij. prouyff/  
tes of tribulacyon wyth xij. chapytours fo  
lowynge.

**T**he thyrde treatise sheweth the holy rule of  
saynt Benet which is right necessary to be  
knowen to al men & wyemen of Religyon that  
vnderstonde noo laten/ which sheweth xxxij.  
poyntes w he obserued/

**E**mprynted at Westmynstere by desiring  
of certeyn worshipfull persones:.

